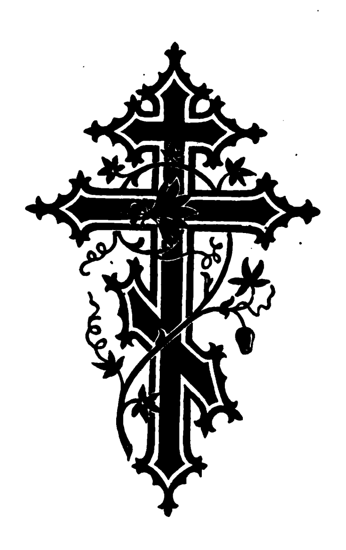
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OF THE

HOLY ORTHODOX CHURCH

WITH

AN APPENDIX

CONTAINING OFFICES FOR THE

LAYING ON OF HANDS.

DONE INTO ENGLISH

BY

G. V. SHANN.

LONDON:
DAVID NUTT, 270, STRAND.
1894.



TO

HIS EXCELLENCY

C. P. POBEDONOSTZEFF,

CHIEF-PROCURATOR OF

THE MOST HOLY GOVERNING SYNOD

OF RUSSIA,

THESE TRANSLATIONS

ARE INSCRIBED.

PREFACE.

The following pages contain a translation, with some omissions, of the Slavonic service book entitled, *Trébnik*, or, *Book of Needs*, so called, because it contains the provision for that which is spiritually needed by a Christian from the cradle to the grave.

To this is added, as an appendix, a translation of a portion of the service book entitled, *Chinóvnik archiereískaho svyashtshennosloujéniya*, or, *Office book of the bishop's holy service*, namely, that pertaining to the laying on of hands.*

The original used for the translation of the first named work is an edition published in Moscow in the year 1882, and that for the portion of the second, one published in the same city in the year 1890.

The omissions, made under competent advice, in the translation of *Trébnik* are as follows,

* **The office for the laying on of hands of a bishop is not found in the book here mentioned, and consequently no translation of this office will be found in the present work.**

I. The entire of the epistle and gospel lessons, these being indicated by their initial and concluding words only, with one exception, namely, in the office of the sanctification of water on the festival of the Epiphany, where the lessons from the prophecy being written at length those of the epistle and gospel are made to correspond.

II. Questions asked of penitents in the confessional, and instructions concerning the imposition of penance, as explained in foot-notes at pages 49 and 51.

III. Some prayers for various occasions which are not of general interest (chapters xxii, xxiii, xxx, xxxi, xxxii, xxxiv, xxxv, xxxvi, xxxvii, xxxviii, xxxix, xl, and xli).

IV. Extracts from the Nomocanon (chap. xlii), many of which refer to obsolete heathen customs and habits, and all need the living voice of the pastors of the church for their proper present application.

V. The Kalendar and the Paschal Tables (chapters xliii and xliv), these having been given in the translator's former work, *Euchology*, published in Kidderminster in the year 1891.*

* This work also contains the *troparia for the day* and other matter not written at length in the text of the present one.

It should be understood that the originals are books for the use of those who are conversant with the order of the church service, and that, for that reason, many abbreviations appear in them, well known prayers, verses, etc. being indicated by initial words only, or by ecclesiastical terms. As these abbreviations have been imitated in the translations, some notes are given, which, it is hoped, may remove most of the obscurities, which, to the general reader, might appear to pervade the work.

G. V. SHANN.

Oldswinford,
Epiphany, 1894.

NOTES.

NOTE I. EXPLANATORY OF ECCLESIASTICAL TERMS.

Aër. The external veil which is used to cover both chalice and paten.

Antidoron. That which remains of a *Prosphora* (loaf of oblation) after the portion for consecration has been cut from it. This remainder is given to communicants (together with wine and warm water) immediately after the holy sacrament, and is also distributed to those of the congregation who are not communicants at the end of the Liturgy instead of the holy gifts themselves, and, for that reason, it is called *Antidoron.* In the primitive church its distribution was known under the term *Agape, i.e.,* Love-feast.

Archpriest. A Bishop.

Axios. Worthy. An exclamation, referring to the candidates, used at ordinations.

Canon. An ecclesiastical composition, commemorative of any given festival or occasion, consisting of nine spiritual songs, according to the number of the degrees of the incorporeal

hosts, based upon these nine scriptural odes, or prayers, I. The song of Moses in Exodus *(chap. xv. 1-19)*. II. The song of Moses in Deuteronomy *(chap. xxxii. 1-43)*. This song, being indicative of God's judgment against sinners, is sung only in penitential seasons, hence a Canon usually lacks the second Ode, the third following immediately on the first. III. The prayer of Anna *(1 Kings ii. 1-10)*. IV. The prayer of Abbacum *(chap. iii. 2 ad fin.)*. V. The prayer of Esaias *(chap. xxvi. 9-20)*. VI. The prayer of Jonas *(chap. ii. 2-9)*. VII. The prayer of the Three Children *(Daniel iii)*. VIII. The song of the same *(Benedicite)*. IX. The song of Zacharias *(Benedictus)*, preceded by that of the Virgin *(Magnificat)*. Every Ode in a Canon is preceded by a verse called *Irmos*, itself being the rhythmical model of the verses that follow, which are called *Troparia*, because they turn upon a model. The *Irmos* however is frequently omitted, or is sung only before Odes iii, vi, and ix (as also after these). See pages 210, 214, and 218. A refrain pervades all the Odes. See pages 129, 183, and 209. The refrains for the Canons at pages 85 and 145 are not expressed in the text, but these are respectively, "Have mercy upon me, O God, have mercy upon me," and, "Rest, O Lord, thy sleeping servant's soul." The refrain is sung or said between every verse except the last two, "Glory to the Father. and to the Son,

and to the Holy Ghost," being prefixed to the last but one, and "Both now and ever, and to ages of ages. Amen" to the last, which last is always addressed to the God-bearing Virgin. Sometimes, *e.g.*, in penitential seasons, the verses of the Odes are sung together with those of their scriptural prototypes, and the rubric then indicates to how many of these verses, counting backwards from the last, the ecclesiastically composed ones are to be subjoined. Thus at page 128 the Canon is directed to be sung to vi, *i.e.*, six verses (counting backwards) of the scriptural prototype in each Ode; but in this case, if so sung, the refrain would be omitted. A Canon is moreover usually divided into three parts, the division taking place after the third and sixth Odes, a verse called *Kathisma*, or one called *Hypacoë*, frequently occurring after Ode iii, and one called *Condakion*, followed by one or more called *Icos (pl. Icosi)* after Ode vi. Sometimes an epistle and gospel lection occurs after the *Condakion* and *Icos*. See page 167. Finally, it is to be remarked that an *Ectenia* (q v.) usually follows Ode iii (before the *Kathisma*), Ode vi (before the *Condakion* and *Icos*), and Ode ix.

Cherubic Hymn. The song sung at the great Introit in the celebration of the Liturgy, when the prepared gifts are solemnly carried from the *Prothesis* (table of oblations) through the church to the altar. The words of the ancient song

accompanying this rite are as follows,

Let all mortal flesh be still, and let it stand in fear and awe, and think of nothing earthly to itself, because the King of kings and Lord of lords approacheth to be slain, and given for the faithful's food.

(Here the procession takes place.)

Him do precede th' angelic choirs, with all their principals and powers, the cherubim of many eyes, and the six-winged seraphim, who shade their faces and sing forth the song, Alleluia, alleluia, alleluia.

These words however are now only sung on Holy Saturday, and, except on that day, and on Holy Thursday, and at the Liturgy of the Presanctified, are substituted by the following, dating from the time of Justinian,

We, who the cherubim in mystery represent and sing the song thrice-holy to the quickening Trinity, should put away now every care of life,

(The procession.)

That we the King of all things may receive, who borne in is on spears by angel ranks unseen. Alleluia, alleluia, alleluia.

On Holy Thursday the words are,

Of thy mysterious supper, Son of God, me a communicant accept to-day; for I thy mystery to thy foes will not betray, nor give to thee a kiss as Judas did; but, as the thief, I will confess thee: Lord, in thy kingdom O remember me.

(The procession.)

Of thy mysterious supper . . . . *the whole again, concluding with the thrice sung Alleluia.*

And at the Liturgy of the Presanctified,

Now serve the heavenly powers unseen with us; for, lo, the King of glory cometh in. Behold, the mystic sacrifice, that perfected hath been, is borne in on the spears.

(The procession.)

Let us draw near with faith and love, that we of life immortal may partakers be. Alleluia, alleluia, alleluia.

Condakion. A short verse expressing the purport of any given festival or occasion. See Canon.

Dismissal. The concluding words of an office. A full form of these is given at page 222, but in other places, when they are expressed at all, it is in a more or less fragmentary manner.

Ectenia. A form of prayer consisting of a number of rogations with responses. There is a great, and a little Ectenia, an Ectenia of earnest prayer, and one of supplication. The normal form of these is as follows,

The great Ectenia, called also the Ectenia of peace.

In peace let us pray to the Lord. *Response.* Lord, have mercy, *and so after the succeeding rogations.* For the peace that is from above, and for the salvation of our souls, let us pray to the Lord. For the peace of the whole world,

the good estate of the holy churches of God, and for the union of them all, let us pray to the Lord. For this holy temple, and for them that with faith, piety, and fear of God enter into it, let us pray to the Lord. For the most holy Governing Synod, and for our Metropolitan, *name*, for our Archbishop, or Bishop, *name*, *according to the eparchy*, for the honourable presbytery, the diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord. *Here follow rogations for the Emperor and the Imperial Family, mentioning them by name.* To aid them and to subdue under their feet every enemy and adversary, let us pray to the Lord. For this city *(if it is a monastery,* For this holy habitation), for every city and country, and for them that in faith dwell therein, let us pray to the Lord. For healthiness of weather, for plentifulness of the fruits of the earth, and for peaceful times, let us pray to the Lord. For them that voyage, that journey, that are sick, that are suffering, that are in bonds, and for their salvation, let us pray to the Lord. *Here are inserted additional rogations for special circumstances.* For our deliverance from all affliction, passion, and want, let us pray to the Lord. Help us, save us, have mercy on us, and keep us, O God, by thy grace. Commemorating our most holy, most pure, most blessed glorious Lady, the God-bearing Ever-virgin Mary, together with all the Saints, let us commend our-

selves, and one another, and all our life to Christ our God. *Response.* To thee, O Lord. *Exclamation by the priest.* For to thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. *Response.* Amen

The little Ectenia.

Again and again in peace let us pray to the Lord. Help us . . . . Commemorating . . . . *as in the great Ectenia, with a varying exclamation.*

The Ectenia of earnest prayer.

Let us all say with our whole soul, and with our whole mind let us say, *Response.* Lord, have mercy. O Lord almighty, O God of our fathers, we pray thee, hear, and have mercy. *Response.* Lord, have mercy. Have mercy upon us, O God, according to thy great mercy, we pray thee, hear, and have mercy. *Response.* Lord, have mercy, *three times; and so after the succeeding rogations, the next being for the Emperor and the Imperial Family, mentioning them by name. Then the Synod, the Metropolitan, and all sorts and conditions of men, and those especially for whom the occasion serves are mentioned, and the Ectenia is concluded by the priest with the exclamation,* For thou art a merciful and man-loving God, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. *Response.* Amen.

The Ectenia of supplication.

Let us fulfil our supplication to the Lord. *Response.* Lord, have mercy. Help us, save us, have mercy on us, and keep us, O God, by thy grace. *Response.* Lord, have mercy. That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord. *Response.* Vouchsafe, O Lord, *and so successively.* An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord. Pardon and forgiveness of our sins and iniquities, let us ask of the Lord. What is good and profitable for our souls, and peace for the world, let us ask of the Lord. That the remaining time of our life may be accomplished in peace and repentance, let us ask of the Lord. A christian end of our life, painless, unashamed, peaceful, and a good answer at the fearful judgment-seat of Christ, let us ask. Commemorating . . . . *as before written, with an exclamation, or,* Having prayed . . . . See page 69.

Epigonation. A lozenge shaped ornament, worn by bishops and archimandrites, suspended from the girdle and resting upon the knee. It signifies a spiritual sword, with which the wearers should defend those committed to their charge.

Epitrachelion. The priest's stole.

Exapostilarion. A verse said or sung before the psalms of praise (Psalms cxlviii, cxlix, and

cl). Some derive the term from the verse being sung by one of the clergy who is sent out of his place in the choir into the middle of the church to sing it; but others from it being a verse substituting a more ancient series of verses (Lucerns), in which the Lord is prayed to send forth light unto us.

Hypacoë. A term implying that the verse bearing its name should be listened to with particular attention.

Icos. A stanza. See Canon.

Idiomelon (pl. Idiomela). A verse that is of its own mode, *i.e.*, one not composed upon an *Irmos*, or model.

Irmos (pl. Irmi). See Canon.

Kathisma. A verse during the singing of which it is permitted to sit.

Omophorion. The bishop's pall.

Orarion. The deacon's stole.

Phelonion. A vestment or cope.

Prokimenon. A verse, taken from the psalms, sung before the reading of an appointed epistle. With this is conjoined another verse, and the mode of saying and singing these is as follows, The reader says the prokimenon, and the choir repeats the same. Then the reader says the conjoined verse, and the choir again sings the prokimenon. Finally the reader says half the prokimenon, and the choir sings the remaining half.

Sloujébnik. The service book containing the

prayers said by the priest and deacon at Vespers, Matins, and Liturgy.

Stasis. A subdivision of the psalter. The whole psalter is divided into twenty sections, and each of these is subdivided into three parts.*

Sticharion. A tunicle.

Stichera. Ecclesiastically composed verses, usually conjoined with verses selected from the psalms.

Theotokion. A verse addressed to the God-bearing Virgin.

Tone. The ecclesiastical tones are eight in number, and are based upon the ancient classical modes, namely, the Dorian, Phrygian, Lydian, and Ionian for tones i to iv, and the minors of these for tones v to viii. The Slavonic, Greek, and Gregorian tones correspond thus,

Slavonic.	*Greek.*	*Gregorian.*
I.	I.	I.
II.	II.	III.
III.	III.	V.
IV.	IV.	VII.
V.	I minor.	II.
VI.	II minor.	IV.
VII.	Grave.	VI.
VIII.	IV minor.	VIII.

Trisagion. The thrice-holy hymn, the words of which are as follow,

Holy God, holy mighty one, holy immortal

* See *Euchology*, chap. xxvii.

one, have mercy upon us, sung three times.

When sung in a more solemn manner at the Liturgy and other offices before the reading of the epistle and gospel the mode is thus,

Holy God, holy mighty one, holy immortal one, have mercy upon us. *Three times.*

Glory to the Father, and to the Son, and to the Holy Ghost, both now and ever, and to ages of ages. Amen.

Holy immortal one, have mercy upon us.

(Dynamis.)

Holy God, holy mighty one, holy immortal one, have mercy upon us.

At Easter, Pentecost, Christmas, and Epiphany, on the day before Palm Sunday, on Holy Saturday, and at Baptisms, this hymn is superseded by the following,

As many as have been baptized into Christ have put on Christ. Alleluia. *Three times.*

Glory to the Father . . . . *ending*, to ages of ages. Amen.

Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

See pages 35 and 167.

Troparion. A verse that is composed (*lit.* turns) upon a model. See Canon. The term has also a wider signification, and is used to indicate the principal commemorative verse for any festival or occasion, and as such is referred to in the text as "the troparion for the day."

NOTE II. EXPLANATORY OF ABBREVIATIONS.

The abbreviations found in the text, and not explained in Note i, are,

I. Blessed be our God . . . .

II. Blessed be the kingdom . . . .

III. Trisagion. O most holy Trinity . . . . Our Father . . . . For thine is the kingdom . . . .

IV. *Glory. Both now.*

V. The more honourable than the cherubim . . . .

VI. Now dismiss thy servant, O Master . . . . Pages 11 and 126.

VII. O come, let us worship . . . . *thrice.* Pages 46, 83, 123, and 128.

VIII. It is very meet . . . . Pages 51, 92, and 136.

IX. Alleluia, *thrice.* Pages 83 and 145.

X. Have mercy upon me, O God . . . . Page 85.

XI. Holy God . . . . Pages 138. 141, 164, 169, 220, and 224.

XII. Having seen the resurrection of Christ, we adore . . . . Pages 166 and 167.

XIII. Blessed art thou, O Lord: O teach me thy statutes. The angelic counsel was amazed . . . . Page 167.

XIV. Glory to God in the highest . . . . Vouchsafe, O Lord . . . . Page 198.

XV. It is a good thing to give thanks unto the Lord . . . . Page 207.

XVI. *The irmi of the great canon*, A help and protection . . . . Page 208.

XVII. Thou who man-lovingly in depth of wisdom . . . We have thee as a fortress and a haven . . . . Page 209.

XVIII. God is the Lord, and hath manifested himself unto us . . . . Page 225.

XIX. Hear us, O God our Saviour, thou hope of all the ends of the earth . . . . Page 238.

XX. Blessed be the name of the Lord . . . . Page 253.

XXI. Forgive, remit . . . . Page 11 Appendix.

XXII. And may the mercies . . . . Pages 11 and 12 Appendix.

These written at length are as follows, the first five being of frequent occurrence,

I and II. The priest's initial blessing, Blessed be our God, always, now and ever, and to ages of ages. *Response*. Amen. And, Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. *Response*. Amen.

III. Holy God, holy mighty one, holy immortal one, have mercy upon us, *three times*. Glory to the Father, and to the Son, and to the Holy Ghost, both now and ever, and to ages of ages. Amen. O most holy Trinity, have mercy upon us: O Lord, cleanse our sins: O Master, forgive our transgressions: visit us.

O Holy One, and heal our infirmities, for thy name's sake. Lord, have mercy, *three times*. *Again*, Glory to the Father . . . . ages of ages. Amen. *The Lord's prayer, ending*, deliver us from evil. *Priest*. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. *Response*. Amen.

IV. Glory to the Father, and to the Son, and to the Holy Ghost.

Both now and ever, and to ages of ages. Amen.

V. The more honourable than the cherubim, and incomparably more glorious than the seraphim, who didst bear without corruption God the Word, thee, verily the God-bearing one, we magnify.

VI. *Nunc Dimittis*.

VII. O come, let us worship God our King.

O come, let us worship, and fall down before Christ God, our King.

O come, let us worship, and fall down before Christ himself, our King and God.

VIII. It is very meet to bless thee, the God-bearing one, the ever blessed, the entirely spotless, and the Mother of our God. The more honourable than the cherubim, and incomparably more glorious than the seraphim, who didst bear without corruption God the Word, thee, verily the God-bearing one, we magnify.

IX. Alleluia, alleluia, alleluia, glory to thee, our God. *Three times.*

X. Psalm 50.

XI. See Trisagion. Note i.

XII. Having seen the resurrection of Christ, we adore the holy Lord Jesus, who alone is without sin. Thy cross, O Christ, we worship, and sing and glorify thy holy resurrection; for thou art our God, we know none other beside thee, we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection; for by the cross great joy is come into all the world. Ever blessing the Lord, we sing his resurrection; for, enduring crucifixion, death by death he overthrew.

XIII. Blessed art thou, O Lord: O teach me thy statutes.

The angelic counsel was amaz'd, seeing thee number'd with the dead, thee, Saviour, who hast overthrown the might of death, hast raised Adam with thyself, and freed all from hades.

Blessed art thou, O Lord . . . .

Why, O disciples, do ye mix the myrrh with pitying tears? exclaim'd the angel standing nigh the grave to them that bore the myrrh. See ye the grave, and understand; for risen from the grave the Saviour is.

Blessed art thou, O Lord . . . .

They that bore myrrh made haste at early morn lamenting to thy grave, but an angel stood

before them, and he said, The time for lamentation is gone by, weep not, but tell the resurrection the apostles.

Blessed art thou, O Lord . . . .

The ointment-bearing women as they came with myrrh unto thy grave, O Saviour, wail'd; but an angel spake with them, and said, Why reckon ye the living with the dead? for he is risen from the grave as God.

Glory to the Father . . . .

Let us adore the Father, and his Son, also the Holy Ghost, the Holy Trinity in substance one, exclaiming with the seraphim, Thou holy, holy, holy art, O Lord.

Both now and ever . . . .

Thou, Virgin, who didst bear the Giver of life, hast Adam ransomed from sin, and Eve hast given joy instead of grief; for he that was made flesh of thee, the God and man, hath them that fell from life restored thereunto.*

XIV. Glory to God in the highest, and on earth peace, goodwill to men. We hymn thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord, the heavenly King, O God, the Father almighty, O Lord, the only-begotten Son, Jesus Christ, and O Holy Ghost. O Lord God, O

* These verses form no part of the proper Easter service, but are sung at Matins on ordinary Sundays. See *Euchology*, page 25.

Lamb of God, O Son of the Father, thou that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, accept our prayer. Thou that sittest on the right hand of the Father, have mercy upon us. For thou alone art holy, thou alone art Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless thee, and I will praise thy name to ages, and to ages of ages. Lord, thou hast been our refuge in generation and generation. I have said, O Lord, have mercy upon me, heal my soul, for I have sinned against thee. Lord, I have fled unto thee, teach me to do thy will, for thou art my God; for with thee is the fountain of life, in thy light shall we see light: O continue forth thy mercy to them that know thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, O God of our fathers, and praised and glorified is thy name to ages. Amen. O Lord, may thy mercy be upon us, like as we have put our trust in thee. Blessed art thou, O Lord, O teach me by thy statutes. Blessed art thou, O Master, give me understanding by thy statutes. Blessed art thou, O Holy One, enlighten me in thy statutes. O Lord, thy mercy endureth for ever, despise not the work of thy hand. To thee is due praise, to thee is due a song, to thee is due glory, to the Father, and to the Son, and to the Holy Ghost,

now and ever, and to ages of ages. Amen.*

XV. It is a good thing to give thanks unto the Lord, and to sing unto thy name, O Most High, to proclaim thy mercy in the morning, and thy truth every night.

XVI. *The irmi of the great canon.*

1. A help and protection hath he become unto me unto salvation, he is my God, and I will glorify him, my father's God, and I will exalt him; for he is glorified in glorious wise.

2. Give ear, O heaven, and I will speak, and I will sing Christ who hath come in flesh from the Virgin.

See ye, see ye, that I am God, who of old rained manna, and caused water to spring from the rock in the wilderness for my people, by my sole right hand and by my strength.

3. On thy commandments' unmov'd rock, stablish thy church, O Christ.

Stablish my fainting heart, O Lord, on thy commandments' rock; for thou alone art holy and the Lord.

4. The prophet heard of thine approach, O Lord, and fear'd; for thou didst purpose of the Virgin to be born, and to appear 'mongst men;

*** This Doxology is the one sung at Matins on an ordinary week-day when no festival is observed. See *Euchology*, page 105. And observe how the present office, with its Stichera, etc., takes the form of Matins.**

and he exclaim'd, I heard the report of thee, and feared: glory to thy power, O Lord.

5. Rising from the night betimes, O lover of mankind, I pray, Enlighten me, and lead me in thine ordinances, and teach me, Saviour, to perform thy will.

6. I cried with my whole heart to the merciful God, and he heard me from the lowest hades, and brought back my life from corruption.

7. We have sinned, we have transgressed, we have been unrighteous before thee, we have neither loved nor wrought that which thou hast commanded us; still, cast us not away at the last, O God of our fathers.

8. Him that heaven's hosts glorify, and at whose presence quake the cherubim and seraphim, let every spirit and creature sing, bless, and set up for evermore.

9. From conception seedless unspeakable's the birth, of Mother husbandless corruptless is the fruit; for God's nativity hath nature form'd anew. Then we, all generations, right-believingly thee magnify as Mother who was divinely wed.

XVII. Thou who man-lovingly in depth of wisdom orderest all, and unto all dost grant that which of service is, O Maker sole; rest thou thy servants' souls, O Lord, for they have plac'd their trust in thee,

Our Maker, and our Author, and our God.

We have thee as a fortress and a haven, and an accepted mediatress with God, whom thou didst bear, God-bearing one unwed, salvation thou of them that faithful be.*

XVIII. God is the Lord, and hath manifested himself unto us: blessed is he that cometh in the name of the Lord.†

XIX. Hear us, O God our Saviour, thou hope of all the ends of the earth, and of them that are far away upon the sea; and be merciful, be merciful, O Master, concerning our sins, and have mercy upon us. For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

XX. Blessed be the name of the Lord, from henceforth, and to all ages.

XXI. Forgive, remit, concede, O God, our sins, voluntary and involuntary, those in word and in deed, those in knowledge and in ignorance, those in the day and in the night, those in thought and in intention; concede them all to us,

* These verses are proper for the Saturday of meat-abstinence. See *Euchology*, page 261.

† This verse is proper to Matins, and serves as a key-note to indicate whether the occasion is a joyful or a penitential one, it being superseded by the singing of Alleluia in the latter case. See *Euchology*, pages 23 and 94.

as being good and lover of mankind.

XXII. And may the mercies of the great God and of our Saviour Jesus Christ be with all of you.*

NOTE III. THE EASTER CANON, ETC. TO ELUCIDATE CHAPTER XVII.

Troparion. Tone v.

Christ is risen from the dead, death by death down doth he tread, and on them that dwell in graves he bestoweth life.

Verse. Let God arise, and let his enemies be scattered, and let them that hate him flee from before him

Verse. As smoke is driven away, so drive them away, as wax melteth at the presence of fire,

Verse. So let the sinners perish at the presence of God, but let the righteous rejoice.

Verse. This is the day which the Lord hath made, let us rejoice and be glad therein.

Verse. Glory to the Father, and to the Son, and to the Holy Ghost.

Verse. Both now and ever, and to ages of ages. Amen.

And to every verse the troparion, Christ is risen . . . . *is added.*

* An exclamation at the celebration of the Liturgy, after the consecration and the intercession for the dead and living, and before the ectenia that introduces the Lord's prayer.



The Canon in tone i. Ode i.

Irmos. It is the day of resurrection! Ye folk, be we enlightened! It is the Pascha, the Pascha of the Lord! For out of death to life, and unto heaven from earth Christ God hath led us forth, us, singing victory's song.

Refrain. Christ is risen from the dead! *This is said before every Troparion in all the Odes unless otherwise indicated.*

Troparion. Let us the senses cleanse, and we shall see, in light accessless of the resurrection shining Christ, and we shall clearly hear him saying, Hail! we, singing victory's song.

Troparion. Let heaven, for 'tis meet, rejoice; and let the earth be glad; and let the world, all that unseen is and is seen, keep festival; for Christ is risen: joy eterne!

The Irmos is repeated, and they sing, Christ is risen . . . . *the whole. And so after every Ode.*

Ode iii.

Irmos. Come, let us drink the beverage new, not that from barren rock in wondrous wise outpour'd; but incorruption's fount, shower'd from the grave of Christ, in whom we stablish'd are.

Troparion. Now fill'd is all with light, the heaven, the earth, yea, and the underworld. Then let the whole creation festal keep for Christ's awake, whereby it stablish'd is.

6

Troparion. I was entomb'd with thee, Christ, yesterday: to-day, at thine arising, I awake. With thee I yesterday was crucified: O Saviour, in thy kingdom me glorify with thee.

Hypacoë. Tone iv.

Preventing the dawn, and finding the stone rolled away from the grave, they that accompanied Mary from an angel heard, Why seek ye as a man among the dead him that in light accessless dwells? Behold the swathes of death! Hasten, and tell the world the Lord is risen, who slayeth death; for he is Son of God, who saves the race of men.

Ode iv.

Irmos. With us on watching tower divine may the inspired Abbacum stand, and show a radiant angel speaking plain, Salvation's for the world to-day; for Christ, th'almighty one, is risen.

Troparion. Christ hath appeared as a male opening the Virgin's womb. As mortal, he is call'd a lamb; as undefil'd by stain, our Pasch; and, as true God, he's perfect nam'd.

Troparion. As yearling lamb our blessed crown, even Christ, of his own will, as cleansing Pasch, was slain for all; and from the grave hath shin'd to us again, he, glorious Sun of righteousness.

Troparion. David, divine forefather, leap'd, dancing the typical ark before; and, we, beholding types fulfill'd, be we divinely glad, we,

holy folk of God; for Christ, th' almighty one, is risen.

Ode v.

Irmos. In the deep dawn let us arise, and let us bring, instead of myrrh, the Lord a song, and we the Sun of righteousness shall see, Christ shining life to all.

Troparion. They that were held by hades' bonds when they thy boundless pity saw, hasten'd, O Christ, unto the light, praising, with joyful feet, th'eternal Pasch.

Troparion. Bearing the lamps, precede we Christ, who, as a bridegroom, from the grave comes forth, and, with the festal-loving ranks, let us together keep the saving Pasch of God.

Ode vi.

Irmos. Thou didst descend into earth's lowest parts, O Christ, and break the eternal bonds that held the captives bound, and the third day didst rise out of the sepulchre, as Jonas from the whale.

Troparion. Keeping the seals entire, thou didst arise, O Christ, out of the sepulchre, who, at thy birth, didst not destroy the virgin bars; and thou hast op'd to us the doors of paradise.

Troparion. My Saviour, who, as God, didst to the Father bring thyself, of thine own will, an offering living and unsacrific'd also, arising from the grave, thou hast, along with thee, raised all Adam's race.

Condakion. Tone viii.

If into the grave thou didst descend, Immortal One, yet didst thou overthrow the might of hades, and, as victor, rise, Christ God, unto the women bearing myrrh exclaiming, Hail! and giving peace to thine apostles, O thou that grantest resurrection unto them that fallen be.

Icos.

The Sun, that was before the sun, set once within a grave, the maidens bearing myrrh, preventing dawn, sought as the day, and unto one another cried, Come ye, O friends, let us with scents anoint the body that life-bringing is, and buried is, the flesh, that raiseth fallen Adam, that lieth in a grave. Let us go on, let us make haste, like as the Magi did; and let us bring the myrrh as gift to him that's wrapp'd, not in the swaddling bands, but in a winding-sheet; and let us weep, and let us cry, Master, arise, who grantest resurrection unto them that fallen be.

Ode vii.

Irmos. He that delivered the children from the furnace became man, and suffered as mortal, and, by his suffering, endued the mortal with the beauty of immortality, even he, our fathers' God, who only blessed and most glorious is.

Troparion. The women who were divinely wise sped back to thee with myrrh; and him whom they sought with tears as mortal, they

worshipp'd with joy as living God; and told, O Christ, to thy disciples the glad tidings of the mystic Pasch.

Troparion. We celebrate the death of death, the overthrow of hades, the first-fruits of another life that endless is, and sing exultingly the Cause, even him, our fathers' God, who only blessed and most glorious is.

Troparion. How truly sacred and all-festal is this saving and brightly beaming night, which heraldeth the rising of the splendour-bearing day, on which the ageless Light in flesh hath shin'd to all from out the grave.

Ode viii.

Irmos. This is the chosen and holy day, the one that is of sabbaths king and lord. It feast of feasts is, and triumph is of triumphs, on which we bless Christ for aye.

Troparion. Come, let us in the vine's new fruit participators be of joy divine on the auspicious day of resurrection to Christ's kingdom, singing him, as God, for aye.

Troparion. Lift up thine eyes, O Sion, round about, and see; for, lo! thy children come to thee, as lights by God illum'd, from the west and from the north, from the sea and from the east, in thee blessing Christ for aye.

Verse. O most holy Trinity, glory to thee, our God.

Troparion. Almighty Father, Word, and Spirit, nature conjoin'd in persons three, superessential,

God most high, in thee baptized we have been, and thee we bless for evermore.

Ode ix.

Irmos. Shine, shine, O new Jerusalem; for the glory of the Lord is risen on thee. Exult now, and rejoice, O Sion; and thou, O pure God-bearing one, be glad at the rising of thy Child.

Verse. My soul him magnifies, who willingly did suffer and was buried, and rose the third day from the grave, even Christ, the Giver of life.

Troparion. O voice of thee divine, most sweet, and dear! for thou hast promis'd undeceivingly to be with us, O Christ, until the ages end, which holding as hope's stablishment, let us, the faithful, joyful be.

Verse. Christ is the Pascha new, the living sacrifice, the Lamb of God, who the world's sins doth take away.

Troparion. O Christ, thou great most sacred Pasch, wisdom, and Word of God, and power! grant us in wise more perfect to partake of thee thy kingdom's day in that no evening hath.

Exapostilarion. Tone ii.

Asleep in flesh as mortal, King and Lord, on the third day thou didst arise, arousing Adam from corruption and destroying death, O Pasch of immortality, salvation of the world.

Stichera. Tone v.

Verse. Let God arise . . . .



To-day the sacred Pascha is made manifest to us, the new, the holy Pasch, the Pascha mystical, the Pascha' all-rever'd, the Pascha, even Christ the ransomer, the Pascha undefil'd, the Pascha great, the faithful's Pasch, the Pasch that opes the gates of Paradise to us, the Pasch that halloweth all that faithful be.

Verse. As smoke is driven away . . . .

Come from that spectacle, ye women-gospellers, and unto Sion say, Receive from us the joyful tidings of Christ's resurrection. Be fervent, dance, and joy, Jerusalem, beholding Christ the King proceed as bridegroom from the grave.

Verse. So let the sinners perish . . . .

The women bearing myrrh at early dawn stood the Life-giver's grave before, and found an angel sitting on the stone, and he, accosting them, spake thus, Why seek the living mid the dead? why the corruptless wail as though he in corruption were? Go, tell ye his disciples this!

Verse. This is the day which . . . .

Pascha the fervent, Pascha, the Pascha of the Lord, the Pascha all-rever'd hath risen on us. It Pascha is, let us with joy each other greet. O Pascha, ransoming from grief! For, shining from the grave to-day, as bridegroom from a bridal-room, Christ hath with joy the women fill'd, saying, Tell the disciples this!

Glory. Both now.

It is the day of resurrection, and by the

triumph be illuminate we, and we each other greet, and Brethren! to them that hate us say, and at the resurrection everything forgive; and on this wise let us exclaim,

Christ is risen from the dead, death by death down doth he tread, and on them that dwell in graves he bestoweth life. *Three times.*

ADDITIONAL NOTES.

A. Note that in Appendix the word translated *Archpriest* is in the original *Archiereus*, and signifies the Bishop. There is however another word which can only be translated into English by the term *Archpriest*, namely *Protoiereus*, but this is a title borne by many priests who are not of episcopal rank.

B. And note that in the Psalms the Orthodox Church follows the Septuagint and not the Hebrew enumeration.





ERRATA.

Page xi, line 17 of Notes, omit *Archpriest*. A Bishop, as being calculated to give a wrong impression. See Additional Note A, page xxxix.

„ 51, „ 3 of foot-note, *for* of *read* in.

„ 61, „ 8, and page 62, line 27, *for* Gallilee *read* Galilee.

„ 64, „ 3, *for* help-meet *read* helpmeet.

„ 103, „ 16, *for* who *read* whom.

„ 142, lines 10 and 11, and page 158, lines 13 and 14, *for* we ask of thee, O Christ, *read* let us ask of Christ.

„ 158, line 4, *after* for *insert* the repose of.

„ 160, „ 18, descendants', *omit the apostrophe.*

There are, in addition, a few obvious errors in the punctuation.

TREBNIK.

MOSCOW.
At the Synodal Press.
MDCCCLXXXII.



TO the glory of the holy, consubstantial, life-creating, and undivided Trinity, the Father, the Son, and the Holy Ghost; by the command of our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia; before his Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA; before His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH; before the Right-believing Lords, the Grand Dukes, GEORGE and MICHAEL ALEXANDROVITCH; before the Right-believing Lord, the Grand Duke, VLADIMIR ALEXANDROVITCH, and before His Consort, the Lady, the Grand Duchess MARIA PAVLOVNA; before the Right-believing Lords, the Grand Dukes, CYRIL, BORIS, and ANDREW VLADIMIROVITCH; before the Right-believing Lords, the Grand Dukes, ALEXIS, SERGIUS, and PAUL ALEXANDROVITCH; before the Right-believing Lord, the Grand Duke, CONSTANTINE NICOLAEVITCH, and before His Consort, the Right-believing Lady, the Grand Duchess, ALEXANDRA JOSEPHOVNA; before the Right-believing Lords, the Grand Dukes,

NICOLAUS, CONSTANTINE, and DEMETRIUS CONSTANTINOVITCH; before the Right-believing Lord, the Grand Duke, NICOLAUS NICOLAEVITCH, and before His Consort, the Right-believing Lady, the Grand Duchess, ALEXANDRA PETROVNA; before the Right-believing Lords, the Grand Dukes, NICOLAUS and PETER NICOLAEVITCH; before the Right-believing Lord, the Grand Duke, MICHAEL NICOLAEVITCH, and before His Consort, the Right-believing Lady, the Grand Duchess, OLGA THEODOROVNA; before the Right-believing Lords, the Grand Dukes, NICOLAUS, MICHAEL, GEORGE, ALEXANDER, SERGIUS, and ALEXIS MICHAELOVITCH; and before the Right-believing Ladies, the Grand Duchess, XENIA ALEXANDROVNA, the Grand Duchess, MARIA ALEXANDROVNA, and before Her Consort, the Queen of the Hellenes, OLGA CONSTANTINOVNA, and before Her Consort, the Grand Duchess, VERA CONSTANTINOVNA, the Grand Duchess, ANASTASIA MICHAELOVNA, and before Her Consort, the Queeen of Würtenburg, OLGA NIOLAEVNA, and before Her Consort, the Grand Duchess KATHERINE MICHAELOVNA, and the Grand Duchess. HELEN VLADIMIROVNA; and with the Blessing of the Most Holy Governing SYNOD, this book TREBNIK, hath been printed in the

royal city of Moscow at the Synodal Press in the year of the creation of the world viicccxc, and of the birth of God the Word according to the flesh mdccclxxxii, the xth of the indict, the month of June.



THE DESIGNATION, WITH HOLY GOD, OF THE CHAPTERS CONTAINED IN THIS TREBNIK.



Chapter I.

PRAYERS ON THE FIRST DAY AFTER A CHILD IS BORN TO A WOMAN.

Let us pray to the Lord.

MASTER, Lord Almighty, who healest every sickness, and every weakness; do thou thyself heal this thine handmaid, *name*, who to-day hath borne a child, and raise her from the bed upon which she lieth; for, according to the words of thy prophet David, we were conceived in transgressions, and are all defiled before thee. Protect her, and this child which she hath borne: shelter her under the covering of thy wings from this day even unto her last end, through the prayers of the most holy God-bearing one, and of all the Saints; for blessed art thou to ages of ages. Amen.

Let us pray to the Lord.

MASTER, Lord our God, who wast born of our most holy Lady, the God-bearing and ever-virgin Mary, and as a babe wast laid in a manger, and as a child wast carried in arms; do thou thyself have mercy upon this thine handmaid, who to-day hath borne this

child, and be gracious unto her voluntary and involuntary offences, and protect her from every diabolical cruelty; and preserve the child which she hath borne from every bane, from every harm, from every hostile rage, from evil spirits of the day and night; and preserve her under thy mighty hand; and grant unto her a speedy recovery, and cleansing from defilement, and healing of suffering; and vouchsafe to her health; and strength of soul and body; and surround her with bright and shining angels; and preserve her from every approach of invisible spirits; yea, O Lord, from sickness and infirmity, from jealousy and envy, and from the glance of eyes; and have mercy upon her, and upon the child, according to the greatness of thy mercy; and cleanse her from bodily defilement, and from diverse inward travail befalling her; and, by thy quick mercy, lead her to recovery in her bodily affliction. And vouchsafe unto the child which she hath borne to worship the earthly temple which thou hast prepared for the glorification of thy holy name. For to thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Let us pray to the Lord.

O LORD our God, who wast pleased to come down from heaven and to be born of the holy God-bearing and ever-virgin Mary

for the salvation of us sinners, who knowest the feebleness of human nature; be gracious, according to the greatness of thy compassions, unto thine handmaid, *name*, who to-day hath borne a child. For thou hast said, O Lord, Be fruitful, and multiply, and replenish the earth, and subdue it. Therefore we, thy servants, beseech thee, and, trusting in thy forbearing love to man, with fear invoke the holy name of thy kingdom, Look down from heaven and behold the feebleness of us condemned ones, and be gracious unto thine handmaid, *name*, and to all the house in which the child hath been born, and to all who are connected with her; and to all that here assemble be thou gracious, as the good and man-loving God. For thou alone hast power to forgive sins, through the prayers of the most holy God-bearing one, and of all thy Saints. Amen.



Chapter II.

PRAYER AT THE SIGNING OF A CHILD WHEN IT RECEIVETH A NAME ON THE EIGHTH DAY AFTER ITS BIRTH.

Be it known that on the eighth day after birth the babe is brought by the nurse to the temple, and she standeth before the doors of the temple.

And the priest maketh,

Blessed be our God . . . *Trisagion.* O most holy Trinity . . . *And after* Our Father . . . For thine is the kingdom . . .

Then the troparion of the day, or of the holy habitation. And the priest signeth its forehead, mouth, and breast, and saith the prayer.

Let us pray to the Lord.

O LORD our God, to thee we pray, and on thee we call, Let the light of thy countenance be signed on this thy servant (*or,* on this thine handmaid), *name*, and be he signed with the cross of thine only-begotten Son in his heart and understanding, that he may flee the vanity of the world and every evil device of the enemy, and may keep thy commandments ;

and grant, O Lord, that thy holy name may remain upon him unrenounced, when at the fitting time he shall be conjoined with thy holy church, and be perfected with the terrible mysteries of thy Christ, that, living according to thy commandments and preserving the seal unbroken, he may attain unto the blessedness of thine elect in thy kingdom, through the grace and love to man of thine only-begotten Son, with whom thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

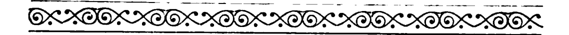
Then, taking the child in his hands, he standeth before the doors of the temple, or before the image of the most holy God-bearing one, and maketh the sign of the cross, saying,

Hail, grace-accorded God-bearing Virgin! for out of thee the sun of righteousness, Christ our God, hath shined, enlightening them that are in darkness. And thou, O righteous elder, be thou glad, receiving in thine arms the deliverer of our souls, even him that granteth resurrection unto us.

And the dismissal is made.

It is necessary to know that, if the newly born babe, being exceedingly weak, do not suck, but appear likely to die, it behoveth not to wait six or eight days, and then to baptize it, as some wickedly say; but at the very hour of its birth to wash it only,

and immediately to baptize it, that it die not un-illuminated. Since they that are five months pregnant are, by the laws and canons, responsible for murder, if it happen that by any shock they abort the babe, so much the more is it necessary to avoid the condemnation of them that are brought forth, that they die not unilluminated.



Chapter III.

PRAYERS FOR A PARTURIENT WOMAN AFTER FORTY DAYS.

On the fortieth day the child is again brought to the temple to be churched, that is, to make a beginning of attending church. It is brought by the mother, who hath already been cleansed and washed, accompanied by the intended sponsor at the baptism.

And the priest maketh,

Blessed be our God . . . . *Trisagion.* O most holy Trinity . . . . *and* Our Father . . . . For thine is the kingdom . . . .

Then the troparion of the day, or of the commemorated saint.

Glory. Both now.

Through the prayers, O Lord, of all the Saints, and of the God-bearing one, grant us thy peace, and have mercy upon us, as the alone compassionate one.

And she, holding the child, boweth her head, and the priest maketh the sign of the cross over him, and, touching his head, saith the prayer.

Let us pray to the Lord.

O LORD God Almighty, Father of our Lord Jesus Christ, who by thy word hast made every rational and irrational creature, and hast led all things into being from non-existence; to thee we pray, and on thee we call, Cleanse this thine handmaid, *name*, whom thou hast saved by thy will, and who cometh into thy holy church, from every sin and from every defilement, that she may be counted worthy to partake uncondemnedly of thy holy mysteries.

Be it known that if the babe be not among the living, the prayer is read thus far.

Then, with a loud voice,

For thou art a good and man-loving God . . . .

But if it be alive, read also this to the end.

Bless also the child which hath been born of her; increase it, sanctify it, give it understanding, and a prudent and virtuous mind; for thou hast brought it into being, and hast shewn unto it perceptible light; that at the time which thou hast appointed it may be counted worthy of spiritual light, and may be numbered together with thy holy flock, through thine only-begotten

Son, with whom thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Peace to all.

Bow your heads to the Lord.

Prayer for the mother of the child.

O LORD our God, who didst come for the salvation of the human race; come also unto thine handmaid, *name*, and, through thine honourable presbytery, count her worthy of an entrance into the temple of thy glory: wash her from bodily defilement and from spiritual stain in the completion of the forty days, and make her worthy of the communion of thy precious body and blood.

For hallowed and glorified is thy most honourable and majestic name, with the Father, and the Holy Ghost, now and ever, and to ages of ages. Amen.

Prayer ii., for the child, which, signing it, the priest prayeth.

Let us pray to the Lord.

O LORD our God, who on the fortieth day wast brought as a child into the temple of the law by Mary, thine unmarried and holy Mother, and wast carried in the arms of righteous Symeon; do thou thyself, O omnipotent Master,

bless this presented babe, that it may appear before thee, the Creator of all things; and do thou increase it in every work that is good and acceptable unto thee, removing far from it every opposing might by the sign of the likeness of thy cross; for thou art he that guardeth babes, O Lord; that, being counted worthy of holy baptism, it may attain unto the part of the elect of thy kingdom, being protected with us by the grace of the holy, and consubstantial, and undivided Trinity. For to thee is due all glory, thanksgiving, and worship, with thine unbeginning Father, and thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Peace to all.

Bow your heads to the Lord.

O GOD, Father Almighty, who by the loud-voiced prophet Esaias, hast fore-announced unto us the incarnation from a Virgin of thine only-begotten Son and our God, who, in the latter days, by thy good pleasure and by the co-operation of the Holy Ghost, hath willed, through immeasurable loving-kindness, to become a child of her for the salvation of us men; and, according to the custom of thy holy law, after the fulfilment of the days of purification, submitted to be brought into the sanctuary, being himself a true lawgiver, and willed to be carried in the arms of righteous Symeon; of

which mystery we have a prototype declared in the aforementioned prophet by the taking of coals with tongs from the altar, and of which we faithful also have an imitation in grace; do thou now, who art he that guardeth babes, thyself, O Lord, bless this child, together with its parents and sponsors, and count it worthy, at the fitting time, to be born again of water and of the spirit: number it with thy holy flock of rational sheep, who are called by the name of thy Christ. For thou art he who livest on high, and who regardest the lowly, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

(And if the babe be baptized, the priest performeth the act of reception into the church; but if not, he doeth this after the baptism. And, after the prayer, he here maketh the dismissal.) Then, taking the child, the priest traceth the cross with it before the gates of the temple, saying,

The servant of God, *name*, or the handmaid of God, *name*, is received into the church, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he bringeth it into the temple, saying,

He entereth into thy house, he worshippeth towards thy holy temple.

And he bringeth it into the midst of the temple, saying,

The servant of God, *name*, is received into the church . . . .

Then he saith,

In the midst of the church he singeth praise unto thee.

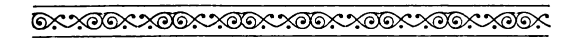
Then he bringeth it before the doors of the altar, saying,

The servant of God, *name*, is received into the church . . . .

And he bringeth it into the holy altar, if it be of the male sex; but, if of the female, only as far as the royal gates, saying,

Now dismiss thy servant, O Master . . . .

And after these things he layeth it before the doors of the altai, and there the sponsor, bowing thrice, taketh it up, and departeth. And the priest, as is customary, maketh the dismissal.



Chapter IV.

PRAYER FOR A WOMAN WHEN SHE HATH ABORTED A CHILD.

The priest maketh, Blessed be our God . . . . *Trisagion.* O most holy Trinity . . . . Our Father . . . . For thine is the kingdom . . . .

And the troparion of the day. Then,

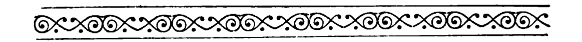
Let us pray to the Lord.

MASTER, Lord our God, who wast born of the holy God-bearing and ever-virgin Mary, and as a babe wast laid in a manger; do thou thyself, according to thy great mercy, have mercy upon this thine handmaid, who to-day is in sins, having fallen even unto voluntary or involuntary murder, and hath aborted that conceived in her; and be gracious unto her willing and unwilling iniquities, and preserve her from every diabolical wile, and cleanse her defilement, heal her suffering, and grant unto her, O lover of mankind, health and strength of body and soul; and guard her by a shining angel from every assault of invisible demons, yea, O Lord, from sickness and weakness; and cleanse her from bodily defilement, and from diverse inward travail befalling her; and, by thine abundant mercy, rouse her in her humbled body, and raise her from the bed whereon she lieth. For we were conceived in sins and in transgressions, and are all defiled before thee, O Lord; and with fear we cry and say, Look down from heaven and see the helplessness of us accursed, and be gracious unto this thine handmaid, *name*, who is in sins, having fallen even unto voluntary or involuntary murder, and hath aborted that conceived in her; and, according to thy great mercy, as the good and man-loving God, have mercy upon her and be gracious unto her in all things that have sur-

rounded her and have come in contact with her; for thou alone hast power to forgive sins and transgressions, through the prayers of thy most pure Mother, and all the Saints.

For to thee is due all glory, honour, and worship, with the Father, and the Holy Ghost, now and ever, and to ages of ages. Amen.

And the dismissal is made.



Chapter V.

PRAYERS AT THE MAKING OF A CATECHUMEN.

The priest looseth the girdle of him that cometh to be illuminated, and divesteth him of his robes and his shoes, and placeth him looking towards the east, clad in one garment only, without girdle or head-dress, and barefooted, and with his hands down; and breatheth thrice in his face, and signeth him thrice upon the forehead and the breast, and layeth his hand upon his head, saying,

Let us pray to the Lord.

IN thy name, O Lord, God of truth, and in the name of thine only-begotten Son, and of thy Holy Ghost, I lay mine hand upon thy servant, *name*, who hath been counted worthy to betake himself to thy holy name, and to be

protected under the shadow of thy wings. Remove far from him that old error, and fill him with faith that is in thee, and with hope and charity, that he may understand that thou alone art the true God, and thine only-begotten Son, our Lord Jesus Christ, and thy Holy Ghost. Grant him to walk in all thy commandments, and to observe those things which are acceptable unto thee; for, if a man do these, he shall find life in them. Inscribe him in thy book of life, and unite him to the flock of thine inheritance. May thy holy name be glorified in him, and that of thy beloved Son, our Lord Jesus Christ, and that of thy life-creating Spirit. Let thine eyes ever regard him in mercy, and thine ears be ever attentive unto the voice of his prayer. Let him rejoice in the works of his hands, and in all his generation, that he may give thanks unto thee, worshipping and glorifying thy great and most high name, and may ever praise thee all the days of his life,

Exclamation.

For all the powers of heaven praise thee, and thine is the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

First exorcism.

Let us pray to the Lord.

Choir. Lord, have mercy.

THE Lord forbiddeth thee, O devil, he that came into the world and made his dwelling among men, that he might cast down thy tyranny, and deliver men; he that upon the tree triumphed over the opposing powers, when the sun was darkened, and the earth was shaken, and the tombs were opened, and the bodies of the saints arose; he that by death destroyed death, and overcame him that held the might of death, that is, even thee, O devil. I forbid thee by God, who showeth forth the tree of life, and rangeth the cherubim, and the flaming sword that turneth about to guard this. Be thou forbidden! for I forbid thee by him that walketh upon the waves of the sea as upon dry land, who forbiddeth the storm of winds, whose glance drieth up the depths, and whose threatenings melt the mountains; for it is he himself that now forbiddeth thee through us. Be thou afraid, and depart, and absent thyself from this creature, and come thou not back, neither hide thyself in him, nor encounter him, nor influence him, either in the night, or in the day, or in the morning, or at noon; but get thee away to thine own tartarus, until the appointed great day of judgment. Fear God, who sitteth upon the cherubim, and looketh upon the depths, before whom tremble angels, archangels, thrones, dominations, principalities, virtues, powers, the many-eyed cherubim, and the six-winged seraphim; whom heaven and earth fear, the sea,

and all that in them is. Get thee away and depart from the sealed newly-elected soldier of Christ our God; for I forbid thee by him that rideth upon the wings of the winds, that maketh his angels spirits, and his ministers a flame of fire; get thee away and depart from this creature with all thy might and angels.

Exclamation.

For glorified is the name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Second exorcism.

Let us pray to the Lord.

GOD, the holy, the terrible, and the glorious, who concerning all his works and strength is incomprehensible and unsearchable, who himself hath ordained for thee, O devil, the retribution of eternal torment, through us, his unworthy servants, biddeth thee, and all thy co-operating might to depart from him that is newly sealed in the name of our Lord Jesus Christ, our true God. I forbid thee therefore, O most evil, and impure, and foul, and abominable, and alien spirit, by the might of Jesus Christ, who hath all power in heaven and upon earth, who spake unto the deaf and dumb demon, Get thee out of the man, and enter no more into him. Depart, know the vainness of thy might, which had not power even over

swine. Remember him who bade thee, at thy request, enter into the herd of swine. Fear God, at whose command the earth was stablished upon the waters; who hath founded the heaven, and fixed the mountains with a line, and the valleys with a measure; who hath placed the sand as a bound for the sea, and made a safe path in the raging water; who toucheth the mountains and they smoke; who investeth himself with light as with a garment; who hath stretched out the heaven as a curtain; who covereth his upper-chambers with waters; who hath founded the earth on firm foundations, so that it shall not be moved for ever; who calleth up the water of the sea, and poureth it upon the face of the earth. Get thee hence and depart from him who is being prepared for holy illumination. I forbid thee by the saving passion of our Lord Jesus Christ, and by his precious body and blood, and by his terrible advent; for he shall come, and shall not tarry, to judge all the earth, and shall punish thee and thy cooperating might in the gehenna of fire, consigning thee to outer darkness, where the worm dieth not and the fire is not quenched. For of Christ our God is the might, with the Father and the Holy Ghost, now and ever, and to ages of ages. Amen.

Third exorcism.

Let us pray to the Lord.

O LORD of Sabaoth, the God of Israel, who healest every sickness and every wound; look down upon thy servant, search out and try him, and drive away from him every operation of the devil. Forbid the unclean spirits, and expel them, and cleanse the work of thy hand, and, using thy swift efficacy, beat down satan shortly under his feet; and give him victory over him, and over his unclean spirits; that, obtaining mercy from thee, he may be counted worthy of thine immortal and heavenly mysteries, and may ascribe glory unto thee, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Fourth prayer.

Let us pray to the Lord.

THOU that art, Master, Lord, who madest man after thine image and likeness, and gavest him the power of eternal life, and when he had fallen through sin didst not disdain him, but didst provide, through the incarnation of thy Christ, for the salvation of the world; do thou thyself also, delivering this thy creature from the yoke of the enemy, receive him into thy heavenly kingdom: open his mental eyes, that the light of thy gospel may dawn upon him: join to his life a shining angel, who may deliver him from every adverse snare, from evil encounters, from the noon-day demon, and from wicked illusions.

And the priest breatheth on his mouth, on his forehead, and on his breast, saying,

Drive from him every evil and unclean spirit, hiding and lurking in his heart.

And he saith this thrice.

The spirit of error, the spirit of evil, the spirit of idolatry and of all covetousness, the spirit of lying and of all uncleanness, that worketh according to the instruction of the devil. And make him a rational sheep of the holy flock of thy Christ, an honourable member of thy church, a son and inheritor of thy kingdom; that, living according to thy commandments, and keeping the seal unbroken, and preserving the garment undefiled, he may attain unto the blessedness of the saints in thy kingdom.

With a loud voice.

Through the grace, and compassions, and love to man of thine only-begotten Son, with whom thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And he that is to be baptized, being unvested and barefooted, the priest turneth him looking towards the west, with his hands uplifted, and saith,

Dost thou renounce satan, and all his works, and all his angels, and all his service, and all his pomp?

And the catechumen answereth, or his sponsor, if he that is to be baptized be a barbarian, or a child, and saith, I renounce.

Again the priest saith a second time,

Dost thou renounce satan, and all his works, and all his angels, and all his service, and all his pomp?

And he answereth, I renounce.

Again the priest saith a third time.

Dost thou renounce satan, and all his works, and all his angels, and all his service, and all his pomp?

And he answereth, I renounce.

Again the priest interrogateth him that is to be baptized.

Hast thou renounced satan?

And the catechumen answereth, or his sponsor, I have renounced.

Again the priest interrogateth,

Hast thou renounced satan?

And he answereth, I have renounced.

Again the priest interrogateth a third time,

Hast thou renounced satan?

And he answereth, I have renounced.

Then the priest saith,

Blow upon him, and spit upon him.

And this being done, the priest turneth him looking towards the east, with his hands down; and the priest saith to him,

Dost thou join Christ?

And the catechumen answereth, or his sponsor, saying, I join.

Again the priest saith a second time,

Dost thou join Christ?

He answereth a second time, I join.

Again the priest saith a third time,

Dost thou join Christ?

He answereth a third time, I join.

Then again the priest saith to him,

Hast thou joined Christ?

And he answereth, I have joined.

And again he saith, Dost thou believe in him?

And he saith, I believe in him, as King and God.

And he saith,

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, who was begotten of the Father before all ages. Light of Light, very God of very God, begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for

our salvation, came down from the heavens, and was incarnate of the Holy Ghost and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered, and was buried, and rose again the third day, according to the scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again with glory to judge both the quick and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, the giver of life, who proceedeth from the Father, who with the Father and the Son is together worshipped and glorified, who spake by the prophets. In one, holy, catholic, and apostolic church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead; And the life in the ages to come. Amen.

And when he hath finished the holy symbol, he also again saith to him,

Hast thou joined Christ?

And he answereth, I have joined.

And again he saith, Dost thou believe in him?

And he saith, I believe in him as King and God. *And he saith,* I believe in one God .... *all to the end.*

And when he hath finished the holy symbol a second time, again he saith to him a third time,

Hast thou joined Christ?

And he answereth, I have joined.

And again he saith, Dost thou believe in him?

And he saith, I believe in him, as King and God. *And he saith,* I believe in one God .... *all to the end.*

And when he hath finished the holy symbol a third time, the priest again interrogateth him, saying,

Hast thou joined Christ?

And he answereth, I have joined.

Again the priest interrogateth a second time,

Hast thou joined Christ?

And he answereth a second time, I have joined.

Again the priest interrogateth a third time,

Hast thou joined Christ?

And he answereth a third time, I have joined.

And the priest saith, Bow thyself also unto him.

And he boweth himself, saying,

I bow myself to the Father, and to the Son, and to the Holy Ghost, to the consubstantial and undivided Trinity,

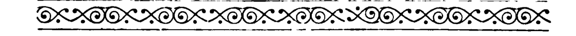
Then the priest saith,

Blessed be God, who desireth that all men should be saved, and come to a knowledge of the truth, now and ever, and to ages of ages. Amen.

Then he saith this prayer.

Let us pray to the Lord.

MASTER, Lord our God, call thy servant, *name*, to thy holy illumination, and count him worthy of this great grace of thy holy baptism: put off from him the old man, and renew him unto everlasting life, and fill him with the power of thy Holy Ghost, in the unity of thy Christ, that he may be no longer a child of the body, but a child of thy kingdom; through the goodwill and grace of thine only-begotten Son, with whom thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.



Chapter VI.

THE ORDER OF HOLY BAPTISM.

The priest entereth, and vesteth himself with the white sacredotal garment, and the maniples, and all the tapers are lighted, and he taketh the censer, and goeth to the font and censeth round, and giveth up the censer, and boweth himself.

Then saith the deacon,

Bless, master.

And the priest, with a loud voice,

Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

And the deacon straightway saith the ectenia.

In peace let us pray to the Lord.
For the peace that is from above . . . .
For the peace of the whole world . . . .
For this holy temple . . . .
For the Most Holy Governing Synod . . . .
For our Most Pious . . . .

That this water may be hallowed by the might, and operation, and descent of the Holy Ghost, let us pray to the Lord.

That there may be sent down into it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

That there may come down into this water the cleansing operation of the supersubstantial Trinity, let us pray to the Lord.

That we may be illuminated with the illumination of understanding and piety through the descent of the Holy Ghost, let us pray to the Lord.

That it may be manifested the averting of every counsel of visible and invisible enemies, let us pray to the Lord.

That he that is baptized therein may be worthy

of the incorruptible kingdom, let us pray to the Lord.

For him that now cometh to holy illumination, and for his salvation, let us pray to the Lord.

That he may be manifested a son of light, and an inheritor of eternal good things, let us pray to the Lord.

That he may be planted with, and become a partaker of the death and resurrection of Christ our God, let us pray to the Lord.

That he may preserve the garment of baptism, and the earnest of the Spirit undefiled and unblameable in the terrible day of Christ our God, let us pray to the Lord.

That this water may be to him the bath of regeneration, unto the forgiveness of sins, and the putting on of incorruption, let us pray to the Lord.

That the Lord God may hearken unto the voice of our prayer, let us pray to the Lord.

That he may deliver him and us from all affliction, passion, and want, let us pray to the Lord.

Help us, save us, have mercy . . . .

Commemorating our most holy, most pure . . . .

And while the deacon is saying these, the priest saith this prayer to himself secretly.

O LOVING-KIND and merciful God, who triest the hearts and reins, and who alone knowest the secrets of men, for nothing is

unmanifest before thee, but all things are naked and exposed in thine eyesight; do thou thyself, who perceivest that which concerneth me, loathe me not, neither turn away thy face from me; but overlook mine offences in this hour, O thou that overlookest the sins of men that they may repent. And wash me from the defilement of my body and from the stain of my soul, and sanctify me wholly by thine all-effectual invisible might, and by thy spiritual right hand, lest, preaching liberty to others, and offering this in the perfect faith of thine unspeakable love to man, I myself may be condemned as a servant of sin. Nay, O Master, who alone art good and man-loving, let me not be turned back humbled; but send unto me power from on high, and strengthen me for the ministration of this thy present great and most heavenly mystery; and form the image of thy Christ in him who is about to be born again through my humility; and build him upon the foundation of thine apostles and prophets; and cast him not down, but plant him as a plant of truth in thy holy, catholic, and apostolic church; and pluck him not up, that, by his advancing in piety, by the same may be glorified thy most holy name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

It behoveth to know that he maketh no exclamation, but saith even the Amen to himself.

Then he saith this prayer with a loud voice,

Great art thou, O Lord, and wonderful are thy works, and no word shall be sufficient for the praise of thy wonders. *Thrice.*

FOR thou by thy will hast from nothingness brought all things into being, and by thy power thou sustainest creation, and by thy foreknowledge, directest the world. Thou from four elements hast formed creation, and hast crowned the circle of the year with four seasons. All the spiritual powers tremble before thee, the sun praiseth thee, the moon glorifieth thee, the stars make intercession with thee, the light hearkeneth unto thee, the depths shudder at thy presence, the springs of water serve thee. Thou hast stretched out the heaven as a curtain, thou hast founded the earth upon the waters, thou hast bounded the sea with sand, thou hast diffused the air for breathing. The angelic powers minister unto thee, the choirs of archangels worship thee, the many-eyed cherubim and the six-winged seraphim, standing and flying around, cover themselves with fear of thine unapproachable glory. For thou, being the uninscribable, unbeginning, and unspeakable God, didst come down upon earth, taking the form of a servant, being made in the likeness of men; for thou, O Master, through the tenderness of thy mercy, didst not endure to behold the race of men tormented by the devil, but thou didst come and save us. We confess thy

grace, we proclaim thy mercy, we conceal not thy beneficence. Thou hast set at liberty the generations of our nature, thou didst hallow the virginal womb by thy birth. All creation praiseth thee who didst manifest thyself; for thou, O our God, wast seen upon earth, and didst dwell together with men. Thou didst hallow the streams of Jordan, sending down from heaven thy Holy Ghost, and didst crush the heads of the dragons that lurked therein.

Do thou thyself therefore, O man-loving King, be present now also through the descent of thy Holy Ghost, and sanctify this water. *Thrice.*

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, fulfilled with angelic strength, and let them that take counsel together against thy creature flee therefrom; for I have called upon thy name, O Lord, which is wonderful, and glorious, and terrible to adversaries.

And he signeth the water thrice, dipping his fingers therein, and, breathing upon it, saith,

Let all the hostile powers be crushed beneath the sign of the image of thy cross. *Thrice.*

We pray thee, O Lord, let every airy and invisible spectre withdraw itself from us, and

let not a demon of darkness conceal himself in this water, neither let an evil spirit, bringing obscurity of purpose and rebellious thoughts, descend thereinto with him that is to be baptized. But thou, O Master of all, declare this water water of redemption, water of sanctification, a cleansing of flesh and spirit, a loosing of bonds, a forgiveness of iniquities, an illumination of soul, a bath of regeneration, a renewal of the spirit, a gift of sonship, a garment of incorruption, a fountain of life. For thou hast said, O Lord, Wash you, and be ye clean, put away evil from your souls. Thou hast bestowed upon us regeneration from on high by water and the spirit. Manifest thyself, O Lord, in this water, and grant that he that is to be baptized may be transformed therein to the putting away of the old man, which is corrupt according to the deceitful lusts, and to the putting on of the new, which is renewed according to the image of him that created him, that, being planted in the likeness of thy death through baptism, he may become a sharer of resurrection; and, preserving the gift of thy Holy Ghost, and increasing the deposit of grace, he may attain unto the prize of his high calling, and be counted among the number of the first-born, whose names are written in heaven, to thee our God and Lord, Jesus Christ, to whom be glory and might, together with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit,

now and ever, and to ages of ages. Amen.

Peace to all.

Bow your heads to the Lord.

And he breatheth thrice upon the cruet of oil, and signeth this thrice, while it is held by the deacon, who saith,

Let us pray to the Lord.

And the priest saith the prayer.

MASTER, Lord, O God of our fathers, who didst send to them that were in the ark of Noe a dove bearing a twig of olive in its mouth as a sign of reconciliation and salvation from the flood, and by the same didst fore-image the mystery of grace, and who hast provided the fruit of the olive for the completion of thy holy mysteries, and thereby hast filled them that were under the law with the Holy Ghost, and perfected them that are under grace; do thou thyself bless this oil by the might, and operation, and descent of thy Holy Ghost, that it may become an anointing of incorruption, a shield of righteousness, a renewal of soul and body, an averting of every diabolical operation, to the removal of all evils from them that are anointed with it in faith, or that are partakers of it to thy glory, and to that of thine only-begotten Son, and of thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Deacon. Let us attend.

And the priest, singing Alleluia thrice with the people, maketh three crosses with the oil upon the water.

Then he exclaimeth,

Blessed be God, who enlighteneth and sanctifieth every man that cometh into the world, now and ever, and to ages of ages.

Choir. Amen.

And he that is to be baptized is brought forward; and the priest taketh of the oil with two fingers, and maketh the sign of the cross on his forehead, and breast, and between his shoulders, saying,

The servant of God, *name*, is anointed with the oil of gladness, in the name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

And he signeth his breast and between the shoulders. On the breast saying,

For the healing of soul and body.

And on the ears, For the hearing of faith.

On the hands, Thy hands have made me, and fashioned me.

On the feet, That he may walk in the path of thy commandments.

And when he hath anointed the whole body, the priest baptizeth him, holding him erect and looking towards the east, saying,

The servant of God, *name*, is baptized in the name of the Father. Amen. And of the Son. Amen. And of the Holy Ghost. Amen. Now and ever, and to ages of ages. Amen.

At each invocation he immerseth him, and raiseth him again. And after the baptism the priest washeth his hands, singing with the people psalm xxxi.

Blessed are they whose transgressions . . . .

And this whole psalm is said thrice; and, vesting him with the robe, he saith,

The servant of God, *name*, is invested with the robe of righteousness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the troparion is sung in tone viii.

Give unto me a shining robe, thou that art invested with light as with a garment, O most merciful Christ our God.

And after investing him, the priest prayeth, saying this prayer.

BLESSED art thou, O Lord God Almighty, fountain of good things, sun of righteousness, who shinest to them that are in darkness the light of salvation, through the manifestation of thine only-begotten Son, and our God, and grantest unto us, unworthy ones, blessed cleansing in holy water, and divine sanctification in life-effecting anointing; and who art now

well-pleased for thy servant, the newly-illuminated, to be born again through water and the spirit, and who grantest unto him remission of voluntary and involuntary sins; do thou thyself, O Master, thou loving-kind supreme King, bestow upon him also the seal of thine omnipotent and adorable Holy Ghost, and the communion of the holy body and the precious blood of thy Christ; keep him in thy sanctification, confirm him in the orthodox faith; deliver him from the evil one and all his devices; and preserve his soul, through thy saving fear, in purity and righteousness, that, in every work and word, being acceptable unto thee, he may become a son and heir of thine heavenly kingdom.

With a loud voice. For thou art our God, the God of mercy and salvation, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

And, after the prayer, he anointeth the baptized with the holy myrrh, making the sign of the cross, On the forehead, and eyes, and nostrils, and lips, And both ears, and breast, And hands, and feet, and saying,

The seal of the gift of the Holy Ghost. Amen.

Then the priest maketh, together with the sponsor and the child, a circumambulation. And we sing,

As many as have been baptized into Christ, have put on Christ. Alleluia, *thrice*.

Then the prokimenon, tone iii.

The Lord is mine illumination, and my saviour, whom shall I fear?

Verse. The Lord is the defence of my life, of whom shall I be afraid?

The epistle to the Romans, section xci.

Brethren, as many of us as were baptized . . . . *ending*, through Jesus Christ our Lord. *

Priest. Peace to thee.

Deacon. Wisdom, let us attend.

Reader. Alleluia.

After this the deacon. Wisdom, standing, let us hear the holy gospel.

Priest. The reading of the holy gospel from Matthew.

Deacon. Let us attend.

The priest readeth, section cxvi. At that time, the eleven disciples . . . . *ending*, the end of the world. Amen. †

Then the ectenia.

Have mercy upon us, O God . . . .

Furthermore let us pray for our Most Pious Autocratic Great Lord, THE EMPEROR

* Chap. vi., 3-11.

† Chap. xxviii., 16 ad fin.

ALEXANDER ALEXANDROVITCH of all Russia.

Furthermore let us pray for His Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA

Furthermore let us pray for His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH.

Furthermore let us pray for the Most Holy Governing Synod.

Furthermore let us pray for mercy, life, peace, health, salvation, and forgiveness of sins for the servant of God, *name*, the sponsor.

Furthermore let us pray for the newly-illuminated servant of God, *name*.

That he may be preserved in the faith of a pure confession, in all piety, and in the fulfilment of the commandments of Christ throughout all the days of his life.

For a merciful and man-loving God thou art . . . .

Choir. Amen.

Priest. Glory to thee, O Christ God, our hope, glory to thee.

Glory. Both now.

Lord, have mercy, *thrice*. Bless.

And the priest maketh the dismissal.

Note. *And on the eighth day they bring him again to the church for the ablution. And the priest looseth his garment and girdle, saying these prayers.*

Let us pray to the Lord.

Choir. Lord, have mercy.

THOU that by holy baptism hast granted forgiveness of sins unto thy servant, and bestowed upon him a life of regeneration; do thou thyself, O Master Lord, be pleased that the light of thy countenance may evermore shine in his heart, Keep the escutcheon of his faith undefamed by enemies: preserve for him the garment of incorruption, which he hath put on, undefiled and unstained: preserve unbroken in him the spiritual seal by thy grace; and be gracious unto him and unto us, according to the plenitude of thy compassions.

For blessed and glorified is thy most honourable and majestic name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Prayer ii.

Let us pray to the Lord.

Choir. Lord, have mercy.

MASTER, Lord our God, who, through the font, bestowest heavenly illumination upon them that are baptized, who hast regenerated thy servant, the newly-illuminated, by water and the spirit, and bestowed upon him

forgiveness of his voluntary and involuntary sins; do thou lay upon him thy mighty hand, and keep him in the power of thy goodness; preserve his pledge inviolate, and count him worthy of eternal life, and of thine approval.

For thou art our sanctification, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

Peace to all.

Choir. And to thy spirit.

Deacon. Bow your heads to the Lord.

Choir. To thee, O Lord.

He that hath put on thee, O Christ our God, with us boweth his head to thee; and do thou keep him that he may abide a combatant unovercome against them that bear vain enmity against him and us, and by thy crown of incorruption at the last declare us all to be victorious ones. For it is thine to have mercy and to save, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

And he looseneth the child's girdle and garment, and, joining the ends of these, soaketh them with clean water, and sprinkleth the child, saying,

Thou art justified. Thou art illuminated. Thou art sanctified. Thou art washed, in the name of our Lord Jesus Christ, and by the Spirit of our God.

And he taketh a new sponge dipped in water, and wipeth his face, as also his head, and breast, and the rest, saying,

Thou art baptized. Thou art illuminated. Thou art anointed with myrrh. Thou art sanctified. Thou art washed. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prayer at the tonsure of the hair.

Deacon. Let us pray to the Lord.

Choir. Lord have mercy.

MASTER, Lord our God, who didst honour man with thine image, providing him with a rational soul and comely body, that the body might serve the rational soul; for thou didst place the head in superiority, and therein emplant the greater number of the senses, which impede not one another, and didst cover the head with hair that it might not be injured by the changes of weather, and didst fit all the members serviceably thereunto, that by all it might render thanks unto thee, the excellent artist: do thou thyself, O Master, who, by thy chosen vessel, Paul, the apostle, hast bidden us to do all things to thy glory, bless thy servant, *name*, who is come to make the first offering by

the cutting of the hair of his head; and with him also his sponsors; and grant unto them all that they may exercise themselves in thy law, and do those things that are acceptable unto thee.

For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

Peace to all.

Choir. And to thy spirit.

Deacon. Bow your heads to the Lord.

Choir. To thee, O Lord.

And the priest saith this prayer.

O LORD our God, who, through the completion of the bath, hast, by thy goodness, sanctified them that believe in thee; do thou bless the present child, and may thy blessing come down upon his head. And as by Samuel the prophet thou didst bless David the King, so also bless the head of thy servant, *name*, by the hand of me, a sinner, visiting him with thy Holy Ghost, that he may increase unto maturity, and in the grey hairs of old age may ascribe glory unto thee, and may see the good things of Jerusalem all the days of his life.

For to thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

And he sheareth him in the form of a cross, saying,

The servant of God, *name*, is shorn, in the name of the Father, and of the Son, and of the Holy Ghost. *Choir.* Amen.

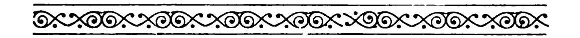
Then the ectenia, in which after THE EMPEROR, the sponsor is commemorated together with the newly-illuminated.

Have mercy upon us, O God, according to thy great mercy . . . .

Furthermore let us pray for mercy, life, peace, health, and for the salvation of the servant of God, *name*, the sponsor, and, *name*, the newly-illuminated.

Priest. For a merciful . . . .

And the customary dismissal is made.



A PRAYER FOR HOLY BAPTISM, THAT IS, HOW BRIEFLY TO BAPTIZE A CHILD BECAUSE OF FEAR OF DEATH.

The priest saith, Blessed be the kingdom . . . . *Then,* Trisagion. O most holy Trinity . . . . Our Father . . . . For thine is . . . .

forgiveness of his voluntary and involuntary sins; do thou lay upon him thy mighty hand, and keep him in the power of thy goodness; preserve his pledge inviolate, and count him worthy of eternal life, and of thine approval.

For thou art our sanctification, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

Peace to all.

Choir. And to thy spirit.

Deacon. Bow your heads to the Lord.

Choir. To thee, O Lord.

He that hath put on thee, O Christ our God, with us boweth his head to thee; and do thou keep him that he may abide a combatant unovercome against them that bear vain enmity against him and us, and by thy crown of incorruption at the last declare us all to be victorious ones. For it is thine to have mercy and to save, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

And he looseneth the child's girdle and garment, and, joining the ends of these, soaketh them with clean water, and sprinkleth the child, saying,

Thou art justified. Thou art illuminated. Thou art sanctified. Thou art washed, in the name of our Lord Jesus Christ, and by the Spirit of our God.

And he taketh a new sponge dipped in water, and wipeth his face, as also his head, and breast, and the rest, saying,

Thou art baptized. Thou art illuminated. Thou art anointed with myrrh. Thou art sanctified. Thou art washed. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prayer at the tonsure of the hair.

Deacon. Let us pray to the Lord.

Choir. Lord have mercy.

MASTER, Lord our God, who didst honour man with thine image, providing him with a rational soul and comely body, that the body might serve the rational soul; for thou didst place the head in superiority, and therein emplant the greater number of the senses, which impede not one another, and didst cover the head with hair that it might not be injured by the changes of weather, and didst fit all the members serviceably thereunto, that by all it might render thanks unto thee, the excellent artist: do thou thyself, O Master, who, by thy chosen vessel, Paul, the apostle, hast bidden us to do all things to thy glory, bless thy servant, *name*, who is come to make the first offering by

Let us pray to the Lord.

LORD God Almighty, the author of all creation, visible and invisible, who didst make heaven and earth, and the sea, and all that in them is, who didst gather the waters unto one gathering together, who didst shut up the depth and seal it by thy terrible and glorious name, who didst raise up the waters to be above the firmament: thou hast founded the earth upon the waters, thou hast stablished the sea by thy power, thou hast crushed the heads of the dragons in the waters: terrible art thou, and who shall oppose thee? Do thou, O Lord, regard this thy creature, and this water, and give it the grace of redemption, the blessing of Jordan: make it a fount of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, an inaccessiblity to hostile powers, a fulness of angelic strength, that they may flee from it that plot against thy creature; for I have called upon thy name, O Lord, which is wonderful and glorious, and terrible to adversaries.

And straightway he poureth oil upon the water. Then he baptizeth, saying,

The servant of God is baptized . . . . *And the rest.*

And straightway he investeth him, and anointeth him with the myrrh, saying,

The seal of the gift . . . . *And the rest.*

And after these things he goeth round with him, singing according to rule,

As many as have been baptized into Christ . . .

And the dismissal is made.





PREFACE AND INSTRUCTION CONCERNING HOW IT BEHOVETH A SPIRITUAL PERSON TO BEHAVE HIMSELF, AND TO INSTRUCT WITHOUT CONTRADICTION THEM THAT BETAKE THEMSELVES TO HIM.

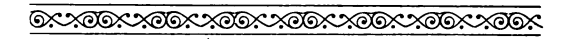
IT is the duty of him that is the recipient of human thoughts to be a pattern of all good things, and to be continent, humble, and virtuous, praying himself every hour unto God, that he may give him the word of wisdom to correct them that betake themselves to him. First of all it is his duty himself to fast wednesday and friday throughout the year, as the divine canons direct, since from these he hath to direct himself and others what to do. But if he himself be ignorant, incontinent, and pleasure-loving, how can he teach virtue unto others? and who would be so unwise as to hearken unto him concerning that which he hath to say, seeing him a disorderly person and a drunkard, and teaching others not to be

intemperate, or to follow any virtue whatever, while he himself is unable to do this? For eyes are more believing than ears, saith the divine scripture. Therefore, take heed unto thyself, O thou that art a spiritual person; for if one sheep be lost through thy negligence, it shall be required at thy hands. For cursed, saith the scripture, is he that doeth the work of the Lord negligently. And the great Basil saith, Give heed, that thou fear not a man in his fall, that thou give not the Son of God into unworthy hands, that thou be not ashamed of him because of them that are glorious on the earth, and that thou communicate not even him that weareth a diadem. For the divine canons do not permit the unworthy to be communicated, since they are regarded as heathen. If they will not repent, woe unto them, and to them that communicate them. Give heed, he saith, thou seest I will not permit such things. These and the like precepts keeping, and before all things, preserving the ecclesiastical dogmas immoveably, thou shalt save thyself, and them that hearken unto thee. If any without proper licence from the local Bishop dare to be the recipient of thoughts and to confess, such shall rightly receive punishment as a transgressor of the divine canons; for he doth not only ruin himself, but as many as are confessed by him, they are not confessed, and as many as are bound or loosed, they are not corrected, accord-

Jeremias.

Note, O priest.

ing to the sixth canon of the synod of Carthage, and according to the forty third of the same synod.



Chapter VII.

THE ORDER CONCERNING CONFESSION.

The spiritual father leadeth one that cometh to confess, but not two or more, with uncovered head before an icon of our Lord Jesus Christ. And he maketh the initial verse.

Then, Trisagion. *After* Our Father . . . . Lord have mercy, *xii*.

Glory. Both now.

O come, let us worship . . . . *Thrice.*

Then Psalm l. Have mercy upon me, O God . .

And these present troparia, tone vi.

Have mercy upon us, O Lord, have mercy upon us; for, destitute of all defence, we sinners offer unto thee, as Master, this prayer, Have mercy upon us.

Glory.

O Lord, have mercy upon us; for we have put our trust in thee. Be not exceedingly wroth against us, neither remember our transgressions; but, as being loving-kind, look now upon us, and deliver us from our enemies; for

thou art our God, and we are thy people, we are all the work of thy hand, and we call upon thy name.

Both now.

Open unto us the gates of loving-kindness, O blessed God-bearing one, that we perish not who put our trust in thee, but through thee may we be delivered from calamities; for thou art the salvation of the christian race.

Then, Lord have mercy, *xl.*

The priest saith, Let us pray to the Lord.

And this prayer.

O GOD, our Saviour, who, by thy prophet Nathan, didst grant remission of his sins to the repentant David, and didst accept the penitent prayer of Manasse; do thou thyself, in thy wonted love to man, accept this thy servant, *name*, who lamenteth because of those iniquities which he hath wrought, overlooking all that he hath done, forgiving his unrighteousness, and passing-by his transgressions. For thou, O Lord, hast said that pleasure thou hast not in the death of a sinner, but rather that he should return and live; and that sins shall be forgiven until seventy times seven. For as thy greatness is incomparable, so is thy mercy immeasurable. For if thou shouldest mark transgressions, who should stand? For thou art the God of the penitent, and to thee we ascribe glory, to the Father, and to the Son

and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Let us pray to the Lord.

And another prayer.

O LORD Jesus Christ, Son of the living God, the shepherd, and the lamb that taketh away the sins of the world, who didst give remittance unto the two debtors, and grant pardon of her sins unto the harlot; do thou thyself, O Master, concede, forgive, and pardon the sins, transgressions, and the voluntary and involuntary offences, which, in knowledge and in ignorance, thy servants have wrought, and whatsoever they have done, as men bearing flesh and living in the world, being beguiled by the devil. If by word, or by deed, or in knowledge, or in ignorance they have sinned, or have despised the word of a priest, or are under the malediction of a priest, or are fallen under their own anathema, or are bound under an oath; do thou thyself, as the good Master, who requitest not evil, be pleased that these, thy servants, be loosed by the word, forgiving them their own anathema and oath, according to the greatness of thy mercy. Yea, O Master, thou man-loving Lord, hearken unto us beseeching thy grace for these thy servants; and, as the most merciful one, overlook all their offences, and deliver them from everlasting torment. For thou, O Master, hast said, Whatsoever ye

shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. For thou alone art without sin, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

After this he saith to him,

Behold, child, Christ invisibly standeth here to hear thy confession. Be not ashamed, neither be afraid, and hide nothing from me; but fear not to tell me all that thou hast done, so that thou mayest receive forgiveness from our Lord Jesus Christ. Behold, his image is before us, and I am only the witness, that I may bear witness before him of all thou tellest me. If thou hidest anything from me thou hast double sin. Bethink thee then; for since thou art come unto the place of the physician, go not thou away unhealed.

And then he interrogateth him minutely, question by question, and waiteth until he answer after each interrogation. *

Admonition.

Concerning all these things thou art bound henceforth to take care; since, according to

* The questions that follow, coming down from Byzantine times, though retained in the *Trébnik*, are not now asked, but the confessor waits for the penitent to reveal his or her offences, and, when necessary, puts suitable questions, according to the person's condition, sex, and age.

the christian mystery, thou art baptized with a second baptism, and, God helping thee, do thou make a good beginning. And, above all things, make thou not light of it, to return to the same things, lest thou become a derision unto men; for this becometh not christians: but live honourably, and righteously, and devoutly, and may God assist thee by his grace.

And when thou hast said all these things unto him, and hast carefully examined him, and he hath moreover made answer without concealment of all things concerning himself, say thou also unto him, Bow thyself. *Then he that hath confessed boweth his head.*

And the spiritual person saith this prayer.

Let us pray to the Lord.

O LORD God of the salvation of thy servants, who art merciful, and compassionate and long-suffering, and repentest thee concerning our miseries, who desirest not the death of a sinner, but that he should return and live; do thou thyself now be merciful unto thy servant, *name*, and grant unto him an image of repentance, pardon and remission of sins; and forgive him every voluntary and involuntary offence: reconcile and unite him to thy holy church, through Christ Jesus our Lord, with whom is due to thee might and majesty, now and ever, and to ages of ages. Amen.

After this prayer the priest absolveth the penitent,

who lowly kneeleth, saying on this wise, to the completion of the mystery of holy penitence,

Our Lord and God, Jesus Christ, by the grace and compassion of his love to man, forgive thee, child, *name*, all thine iniquities; and I, an unworthy priest, by the power that is given unto me, forgive thee and loosen thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And finally, the priest, while saying the absolution, signeth the penitent with his right hand with the sign of the cross.

Then, It is very meet . . . . Glory. Both now. *And the dismissal.* *



Chapter VIII.

PRAYER ON THE RELEASING FROM PROHIBITION.

O BENIGN Lord, good and man-loving, who, for thy mercy's sake, didst send thine only-begotten Son into the world that he might tear in pieces the accusation of offences against us, and burst the bonds of them that are bound

* Here in the *Trébnik* follow some instructions respecting the imposition of penance, which, according to the canons, consists of prohibition from Holy Communion for a given time for certain grave sins.

by sin, and preach deliverance unto the captives; do thou thyself, O Master, by thy grace, deliver thy servant, *name*, from the bond that lieth upon him, and grant unto him that, in every time and place, he may without sin draw nigh with boldness unto thy majesty, and, in a pure conscience, entreat the rich mercy that is from thee.

For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.





Chapter IX.

THE ORDER THAT IS USED AT BETROTHALS.

After the divine liturgy, while the priest standeth in the sanctuary, they that purpose to be joined together stand before the holy doors, the man on the right side and the woman on the left. And on the right side of the holy table are laid their two rings, a golden one and a silver one, the silver one towards the right and the golden one towards the left, close to one another. And the priest signeth the heads of the bridal pair thrice, and giveth them burning tapers, and leadeth them within the temple, and censeth crosswise, and by the deacon is said,

Bless, master.

And the priest. Blessed be our God . . . .

Choir. Amen.

Deacon. In peace let us pray to the Lord.

For the peace that is from above, and for the salvation of their two . . . .

For the peace of the whole world, the good estate . . . .

For this holy temple, and for them that with faith . . . .

For the most holy governing Synod . . . .

For our Most Pious . . . .

For the servant of God, *name*, and for the handmaid of God, *name*, who are now being betrothed to one another, and for their salvation, let us pray to the Lord.

That there may be vouchsafed unto them children for the succession of generation, and all desires that tend to salvation, let us pray to the Lord.

That there may be sent down upon them perfect love, peace, and assistance, let us pray to the Lord.

That they may be preserved in unanimity, and stedfast faith, let us pray to the Lord.

That they may be blessed with a blameless course of life, let us pray to the Lord.

That the Lord our God may grant unto them an honourable marriage, and a bed undefiled, let us pray to the Lord.

For our deliverance from all affliction . . . .

Commemorating our most holy, most pure, most blessed . . . .

Priest.

For to thee is due all glory . . . .

Then he saith the prayer with a loud voice.

O GOD eternal, who bringest things that are divided unto unity, and imposest upon these an indissoluble bond of love, who didst bless Isaac and Rebecca, and declare them to be the inheritors of thy promise; do thou thyself bless these thy servants, *name*, *name*, directing them in every good work. For a merciful and man-



loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.
Priest. Peace to all.
Choir. And to thy spirit.
Deacon. Bow your heads to the Lord.
Choir. To thee, O Lord.

Priest.

O LORD our God, who hast espoused the church as a pure virgin from among the gentiles; do thou bless these espousals, and unite and keep these thy servants in peace and unanimity.

For to thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

Then the priest, taking the rings, giveth first the golden one to the man, then the silver one to the woman.

And he saith to the man,

The servant of God, *name*, is betrothed to the handmaid of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then to the woman he saith,

The handmaid of God, *name*, is betrothed to the servant of God, *name*, in the name of the

Father, and of the Son, and of the Holy Ghost. Amen.

And when he hath thus spoken to each one thrice, he maketh a cross with the rings upon their heads, and placeth them on the fingers of their right hands. Then the sponsor changeth the rings of the bridal pair.

The priest saith the prayer.

Let us pray to the Lord.

O LORD, our God, who didst accompany the servant of the patriarch Abraham to Mesopotamia, when he was sent to espouse a wife for his lord Isaac, and didst reveal to him by means of the drawing of water to betroth Rebecca; do thou thyself bless the betrothal of thy servants, this, *name*, and this, *name*, and confirm the word that hath been spoken by them, confirm them by the holy union that is from thee; for thou from the beginning hast created male and female, and by thee a woman is conjoined to a man, for assistance and for the succession of the generation of man. Therefore, O Lord our God, who hast sent forth thy truth unto thine inheritance, and thy promise unto thy servants, our fathers, even thine elect in every generation, do thou thyself regard thy servant, *name*, and thine handmaid, *name*, and confirm their betrothal in faith, and unanimity, and truth, and love. For thou, O Lord, hast declared that troth should be given and confirmed in everything. By a ring was

given might unto Joseph in Egypt; by a ring Daniel was exalted in the land of Babylon; by a ring was revealed the truth of Thamar; by a ring our heavenly Father showed compassion upon his son; for, said he, Put ye a ring upon his right hand, and kill the fatted calf, and let us eat and rejoice. Thine own right hand, O Lord, armed Moses in the red sea; for, by thy true word, the heavens were established and the earth firmly founded, and the right hand of thy servants shall be blessed by thy mighty word, and by thine uplifted arm. Therefore, O Master, do thou thyself now bless this putting on of rings with thy heavenly benediction; and may thine Angel go before them all the days of their life.

For thou art he that blesseth and sanctifieth all things, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Straightway the deacon this ectenia.

Furthermore let us pray for our Most Pious, Autocratic, Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia.

Furthermore let us pray for His Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA.

Furthermore let us pray for His Heir, the Right-believing Lord, the Cesarevitch and

Grand Duke, NICOLAUS ALEXANDRO-VITCH.

Furthermore let us pray for the Most Holy Governing Synod.

Furthermore let us pray for all Their christ-loving army.

Furthermore let us pray for the servants of God, *name*, and *name*, who are being betrothed to one another.

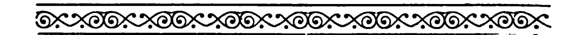
Choir. Lord have mercy, *thrice*.

Furthermore let us pray for the whole brotherhood . . . .

Exclamation.

For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Then the dismissal.



Chapter X.

THE ORDER OF THE CORONATION.

Now if at the same time they desire to be crowned, they go into the temple with burning tapers, preceded by the priest with the censer, and singing psalm cxxvii thus. And the people say after each verse,

Glory to thee, O our God, glory to thee.

Blessed are all they that fear the Lord.
Glory to thee, O our God, glory to thee.
They that walk in his ways.
Glory to thee, O our God, glory to thee,
Thou shalt eat the fruit of thy labours.
Glory to thee, O our God, glory to thee.
Blessed art thou, and it shall be well with thee.
Glory to thee, O our God, glory to thee.
Thy wife shall be as a fruitful vine on the gables of thine house.
Glory to thee, O our God, glory to thee.
Thy sons shall be as newly-planted olive trees round about thy table.
Glory to thee, O our God, glory to thee.
Lo, thus shall the man be blessed that feareth the Lord.
Glory to thee, O our God, glory to thee.
The Lord shall bless thee out of Sion, and thou shalt see the good things of Jerusalem all the days of thy life.
Glory to thee, O our God, glory to thee.
And thou shalt see thy son's sons: peace be upon Israel.
Glory to thee, O our God, glory to thee.

After this the priest saith a word of instruction, telling them what is the mystery of marriage, and how in marriage they have to live acceptably unto God, and honourably. And after the conclusion of this, the priest interrogateth the bridegroom, saying,

Hast thou, *name*, a good and unconstrained

will, and a firm intention to take unto thyself this woman, *name*, whom here thou seest before thee?

And the bridegroom answereth, saying, I have, reverend father.

The priest again, Thou hast not vowed thyself to another bride?

Bridegroom. I have not vowed myself, reverend father.

And straightway the priest, regarding the bride, interrogateth her, saying, Hast thou a good and unconstrained will, and a firm intention to take unto thyself this man, *name*, whom thou seest here before thee?

And the bride answereth, saying, I have, reverend father.

The priest again, Thou hast not vowed thyself to another man?

And the bride answereth, I have not vowed myself, reverend father.

Then the deacon saith, Bless, master.
Priest. Blessed be the kingdom . . . .
Choir. Amen.

Deacon, the ectenia.

In peace let us pray to the Lord.
For the peace that is from above . . . .
For the peace of the whole world . . . .
For this holy temple . . . .

For the Most Holy Governing Synod.

For our Most Pious . . . .

For the servants of God, *name, name,* who are now being conjoined to one another in the community of marriage, and for their salvation, let us pray to the Lord.

That this marriage may be blessed as was that in Cana of Gallilee, let us pray to the Lord.

That there may be vouchsafed unto them chastity, and fruit of the womb for their benefit, let us pray to the Lord.

That they may be rejoiced in the beholding of sons and daughters, let us pray to the Lord.

That there may be granted unto them the acquisition of fair children, and a blameless course of life, let us pray to the Lord.

That there may be granted unto them and unto us all desires that tend unto salvation, let us pray to the Lord.

For their deliverance and ours from every affliction.

Help us, save us, have mercy . . . .

Commemorating our most holy, most pure, most blessed . . . .

Priest, with a loud voice,

For to thee is due all glory . . . .

Choir. Amen.

Deacon. Let us pray to the Lord.

Choir. Lord have mercy.

The priest, with a loud voice, this prayer.

O GOD most pure, and the Author of all creation, who, through thy love to man, didst transform a rib of Adam the forefather into a woman, and didst bless them, and say, Increase and multiply, and have dominion over the earth, and, by the conjoining, didst declare them both to be one member; for because of this a man shall forsake his father and mother, and shall cleave unto his wife, and the two shall be in one flesh; and whom God hath joined together let man not put asunder; who didst also bless thy servant Abraham, and open the womb of Sara, and didst make him the father of many nations; who didst bestow Isaac upon Rebecca, and didst bless her offspring; who didst join Jacob unto Rachel, and from them didst make manifest the twelve patriarchs; who didst yoke Joseph and Aseneth together, and as the fruit of generation didst bestow upon them Ephrem and Manasse; who didst accept Zacharias and Elizabeth, and didst declare their offspring the Forerunner; who out of the root of Jesse, according to the flesh, didst produce the Ever-Virgin, and from her wast incarnate and wast born for the salvation of the human race; who through thine unspeakable grace and plenteous goodness, wast present in Cana of Gallilee, and didst bless the marriage there, that thou mightest show that a lawful union, and a generation therefrom is according to thy will. Do thou thyself, O most holy Master, accept the

prayer of us, thy servants, and, with thine invisible presence being here, as there, do thou bless this marriage, and give unto thy servants, *name*, *name*, a peaceful life, length of days, chastity, love for one another in the bond of peace, a long-lived seed, grace upon their children, and an unfading crown of glory. Count them worthy to see their children's children; preserve their bed undefiled; and give them of the dew of heaven from above, and of the fatness of the earth. Fill their houses with corn, wine and oil, and with every bounty, that they may have to give to them that are in need, bestowing also unto them that are here assembled with us all desires that tend to salvation.

For a merciful, and compassionate, and man-loving God thou art, and to thee we ascribe glory, with thine unbeginning Father, and thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Deacon. Let us pray to the Lord.

Choir. Lord, have mercy.

The priest this prayer with a loud voice.

BLESSED art thou, O Lord our God, thou hierurgist of mystical and pure marriage and lawgiver of that of the body, thou guardian of incorruption, thou good provider of the means of life. Do thou thyself now, O Master, who in the beginning didst create man, and

appoint him as the king of creation, and say, It is not good for man to be alone upon the earth, let us make him a help-meet for him; and, taking one of his ribs, didst make woman, whom when Adam saw he said, This now is bone of my bones, and flesh of my flesh: she shall be called woman, for she was taken out of her man: for this cause a man shall forsake his father and mother, and cleave unto his wife, and two shall be in one flesh: and whom God hath joined, let not man divide: do thou thyself now, O Master, Lord our God, send down thy heavenly grace upon these thy servants, *name*, *name*, and grant unto this thine handmaid to be in all things subject unto the man, and to this thy servant to be at the head of the woman, that they may live according unto thy will. Bless them, O Lord our God, as thou didst bless Abraham and Sara. Bless them, O Lord our God, as thou didst bless Isaac and Rebecca. Bless them, O Lord our God, as thou didst bless Jacob, and all the patriarchs. Bless them, O Lord our God, as thou didst bless Joseph and Aseneth. Bless them, O Lord our God, as thou didst bless Moses and Sepphora. Bless them, O Lord our God, as thou didst bless Joakim and Anna. Bless them, O Lord our God, as thou didst bless Zacharias and Elizabeth. Preserve them, O Lord our God, as thou didst preserve Noe in the ark. Preserve them, O Lord our God, as

thou didst preserve Jonas in the belly of the whale. Preserve them, O Lord our God, as thou didst preserve the three holy children from the fire, sending down upon them dew from heaven; and may that joy come upon them which the blessed Helen had when she found the precious cross. Remember them, O Lord our God, as thou didst remember Enoch, Sem, and Elias. Remember them, O Lord our God, as thou didst remember thy holy forty martyrs, sending down upon them crowns from heaven. Remember, O God, the parents who have reared them; for the prayers of parents confirm the foundation of houses. Remember, O Lord our God, thy servants, the paranymphs, who are present at this rejoicing. Remember, O Lord our God, thy servant, *name*, and thine handmaid, *name*, and bless them. Give them fruit of the womb, fair children, and unanimity of soul and body. Exalt them as the cedars of Libanus, and as a well-cultured vine. Bestow upon them seed of corn, that, having every sufficiency, they may abound in every work that is good and acceptable unto thee; and let them behold their sons' sons as newly planted olive-trees round about their table; and, being accepted before thee, may they shine as the luminaries in heaven unto thee, our Lord. And, together with thee, be glory, might, honour, and worship, to thine unbeginning Father, and to thy life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.
Deacon. Let us pray to the Lord.
Choir. Lord, have mercy.

And again the priest saith this prayer with a loud voice.

O HOLY GOD, who didst form man from the dust, and from his rib didst fashion woman, and yoke her unto him a helpmeet for him, because so it was seemly unto thy majesty for man not to be alone upon the earth; do thou thyself now, O Master, stretch forth thy hand from thy holy dwelling-place, and conjoin this thy servant, *name*, and this thine handmaid, *name*; for by thee a woman is conjoined unto a man. Yoke them together in unanimity, crown them in one flesh, bestow on them fruit of the womb, and the gain of well-favoured children.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen.

And after the Amen the priest, taking the crowns, crowneth first the bridegroom, saying,

The servant of God, *name*, is crowned for the handmaid of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost.

Then he crowneth also the bride, saying,

The handmaid of God, *name*, is crowned for

the servant of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost.

Then he blesseth them thrice, saying thrice,

O Lord our God, crown them with glory and honour.

Then the prokimenon of the epistle, tone viii.

Thou hast set upon their heads crowns of precious stones: they asked life of thee, and thou gavest it them.

Verse. For thou wilt give them a blessing to ages of ages, thou wilt make them glad through joy with thy countenance.

The epistle to the Ephesians, section cci.

Brethren, give thanks . . . . *ending*, that she reverence her hushand. * *Alleluia.*

Verse. Thou, O Lord, shalt keep us, and shalt protect us, from this generation, and to ages.

Deacon. Wisdom, standing, let us hear . . . .

The gospel from John, section vi.

At that time there was a marriage . . . . *ending*, believed on him. †

Deacon. Let us all say with our whole soul, and with our whole mind let us say.

O Lord Almighty, the God . . . .

* Chap. v. 20, ad fin.

† Chap. ii. 1-11.



Have mercy upon us, O God . . . .

Furthermore let us pray for mercy, life, peace, health, salvation, and visitation for the servants of God, *names, and he commemorateth whom he wisheth.*

Exclamation. For a merciful . . . .

Deacon. Let us pray to the Lord.

Choir. Lord have mercy.

Priest, this prayer.

O LORD our God, who, in thy saving providence, didst vouchsafe in Cana of Galilee to declare marriage honourable by thy presence; do thou now thyself preserve in peace and unanimity thy servants, *name*, and, *name*, whom thou art well-pleased should be conjoined to one another: declare their marriage honourable: preserve their bed undefiled: be pleased that their mutual life may be unblamable, and count them worthy to attain unto a ripe old age, keeping thy commandments in a pure heart.

For thou art our God, the God to have mercy and to save, and to thee we ascribe glory, with thine unbeginning Father, and with thine all-holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Deacon. Help us, save us, have mercy on us, and keep us, O God, by thy grace.

Choir. Lord, have mercy.

That the whole day may be perfect, holy . . . .

Choir. Vouchsafe, O Lord.
An angel of peace . . . .
Pardon and forgiveness of our sins . . .
What is good and profitable for our souls . . . .
That the remaining time of our life . . . .
A christian end of our life . . . .
Having prayed for the unity of the faith, and the communion of the Holy Ghost . . . .
Choir. To thee, O Lord.

The priest exclaimeth,

And count us worthy, O Master, with boldness to dare without condemnation to call upon thee, our heavenly Father God, and say,

And the people, Our Father . . . . *all to the end.*

The priest exclaimeth, For thine is the kingdom . . . .

Peace to all.

Bow your heads to the Lord.

Then the common cup is brought, and the priest blesseth it, and saith this prayer.

Deacon. Let us pray to the Lord.

O GOD, who by thy might createst all things, and confirmest the universe, and adornest the crown of all things created by thee; do thou, with thy spiritual blessing, bless also this common cup given for the community of marriage unto them that are conjoined.

With a loud voice, For blessed is thy name, and glorified thy kingdom . . . .

Choir. Amen.

Then the priest, taking in his hand the common cup, giveth them to drink thrice, first to the man, and then to the woman. And straightway the priest taketh them, while the groomsman holdeth the crowns behind, and leadeth them in the form of a circle. And the priest, or the people, sing the present troparion in tone v,

Rejoice, O Esaias, the virgin is with child, and bringeth forth a son, Emmanuel, God and man: the orient is his name, whom magnifying, we call the virgin blessed.

Another, tone vii.

O holy martyrs, who valiantly contended, and are crowned; pray ye the Lord for mercy on our souls.

Glory to thee, Christ God, apostles' boast, and martyrs' joy, whose preaching was the consubstantial Trinity.

Then, taking the crown from the bridegroom, he saith,

Be thou magnified, O bridegroom, as Abraham, and blessed as Isaac, and increased as Jacob, walking in peace, and performing in righteousness the commandments of God.

And when he taketh the crown from the bride, he saith,

And thou, O bride, be thou magnified as Sara, and rejoiced as Rebecca, and increased as Rachel, being glad in thy husband, and

keeping the paths of the law, for so God is well-pleased.

Deacon. Let us pray to the Lord.
Choir. Lord, have mercy.

Priest, the prayer,

O GOD, our God, who wast present in Cana of Galilee, and didst bless the marriage there; do thou bless also these thy servants, who, by thy providence, are conjoined in the community of marriage. Bless their incomings and outgoings, replenish their life with good things, accept their crowns in thy kingdom unsullied and undefiled, and preserve them without offence to ages of ages.

Choir. Amen.
Priest. Peace to all.
Bow your heads to the Lord.

And the priest prayeth.

The Father, the Son, and the Holy Ghost, the all-holy, and consubstantial, and life-originating Trinity, one Godhead and sovereignty, bless you, and vouchsafe unto you long life, well-favoured children, progress in life and faith, and replenish you with all the good things of earth, and count you worthy of the obtaining of promised blessings, through the prayers of the holy God-bearing one, and of all the Saints. Amen.

Then they come and congratulate them, and they

kiss one another, and the full dismissal is made by the priest.

Saith the deacon, Wisdom.

Choir. The more honourable than the Cherubim . . .

Priest, the dismissal.

He that by his presence in Cana of Galilee declared marriage to be honourable, Christ our true God, through the prayers of his most pure Mother; of the holy, glorious, and all-praised apostles; of the holy god-crowned sovereigns and equals of the apostles, Constantine and Helen; of the holy great martyr Procopius, and of all the Saints, have mercy upon us and save us, as being good and the lover of mankind.



Chapter XI.

PRAYER AT THE TAKING OFF OF THE CROWNS ON THE EIGHTH DAY.

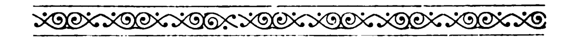
O LORD our God, who blessest the crown of the year, and permittest these crowns to be put on them that are conjoined to one another by the law of marriage, vouchsafing them to them as the reward of chastity; for they are pure that are conjoined in the lawfully

appointed marriage that is from thee; do thou thyself also bless, in the taking off of these crowns, them that have been conjoined together, and preserve their union unbroken, that they may ever give thanks unto thine all-holy name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Priest. Peace to all.

O Lord, thy servants, having met in concord and accomplished the order of marriage as at Cana of Galilee, and contracted the signs according thereto, ascribe glory to thee, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

And the dismissal.



Chapter XII.

THE ORDER FOR A SECOND MARRIAGE.

The priest beginneth, Blessed be our God . . . . *Then,* Trisagion. *After* Our Father . . . . *the troparion of the day.*

Then, ectenia.

In peace let us pray to the Lord.
For the peace that is from above . . . .

For the peace of the whole world . . . .
For this holy temple . . .
For the servants of God, *name*, and, *name*, and for their protection by God and mutual life, let us pray to the Lord.

That they may live together virtuously in unanimity, let us pray to the Lord.

Help us, save us, have mercy . . . .

Commemorating our most holy, most pure, most blessed . . . .

For to thee is due . . . .

Then, Let us pray to the Lord.

Priest, the prayer.

O GOD eternal, who bringest things that are divided unto unity, and imposest upon these two an indissoluble bond of love, who didst bless Isaac and Rebecca, and declare them to be the inheritors of thy promise; do thou thyself also bless these thy servants, *name*, and, *name*, directing them in every good work.

For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Priest. Peace to all.

Deacon. Bow your heads to the Lord.

Priest, the prayer.

O LORD our God, who hast espoused the church as a pure virgin from among the gentiles; do thou bless these espousals, and

unite and keep these thy servants in peace and unanimity.

For to thee is due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Then the priest, taking the rings, giveth first the golden one to the man, and the silver one to the woman, and saith to the man,

The servant of God, *name*, is betrothed to the handmaid of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And in like manner to the woman, The handmaid of God, *name*, is betrothed to the servant of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And he maketh a cross with the rings upon their heads, and placeth them on the fingers of their right hands. Then the sponsor changeth the rings of the bridal pair.

After this, the deacon. Let us pray to the Lord.

Priest, the prayer.

MASTER, Lord our God, who sparest all, and providest for all, who knowest the secrets of men, having knowledge of all things; do thou cleanse our sins, and pardon the transgression of thy servants, calling them to repentance: vouchsafe unto them remission of iniquities, cleansing of sins, pardon of

voluntary and involuntary transgressions, O thou that knowest the weakness of human nature, thou Fashioner and Creator. O thou who didst forgive Raab the harlot, and accept the repentance of the publican, remember not our sins of ignorance from our youth up. For if thou, O Lord, shouldest mark transgressions, who should stand before thee, O Lord? or what flesh should be justified in thy sight? For thou only art just, sinless, holy, of abundant mercy, plenteous beneficence, and repentest thee concerning the evils of men. Do thou thyself, O Master, who claimest thy servants, *name*, *name*, unite them to one another in love; give unto them the conversion of the publican, the tears of the harlot, and the confession of the thief, that, through repentance from all their heart, performing thy commandments in unanimity and peace, they may be counted worthy of thy heavenly kingdom.

For thou art the provider for all, and to thee we ascribe glory . . . .

Priest. Peace to all.

Deacon. Bow your heads to the Lord.

And this prayer.

O LORD Jesus Christ, Word of God, who wast lifted up upon the precious and life-effecting cross, and didst tear up the handwriting that was against us, and deliver us from the power of the devil; do thou cleanse the

transgressions of thy servants, for, unable to bear the burden and the heat of the day, and the burning of the flesh, they are come to a second community of marriage, in accordance with that which thou hast lawfully appointed by thy chosen vessel, Paul, the apostle, saying, because of our low estate, It is better to marry in the Lord than to burn. Do thou thyself, as being good and man-loving, have mercy and pardon, cleanse, remit, and forgive our debts; for thou art he that took our weaknesses on thy shoulders: for there is none sinless, or without defilement for even one day of his life: thou only art the one who didst bear flesh sinlessly, and thou bestowest upon us eternal passionlessness.

For thou art God, the God of the penitent, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

People. Amen.

Let us pray to the Lord.

Priest, the prayer.

O HOLY God, who didst form man from the dust, and from his rib didst fashion woman, and yoke her unto him a helpmeet for him, because so it was seemly unto thy majesty for man not to be alone upon the earth; do thou thyself, now, O Master, stretch forth thy hand from thy holy dwelling-place, and conjoin this thy servant, *name*, and this

thine handmaid, *name*; for by thee a woman is conjoined to a husband. Yoke them together in unanimity, crown them in one flesh, bestow on them fruit of the womb, and the gain of well-favoured children.

For thine is the might, and thine is the kingdom, and the power . . . .

And, taking the crowns, he crowneth the bridegroom, saying,

The servant of God, *name*, is crowned for the handmaid of God, *name*; in the name of the Father, and of the Son, and of the Holy Ghost.

In like manner he crowneth also the bride, saying,

The handmaid of God, *name*, is crowned for the servant of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost.

Then he blesseth them, saying thrice,

O Lord our God, crown them with glory and honour.

Then he saith the epistle and gospel, as they are written in the first coronation. *Vide page* 67.

Then the deacon.

Let us all say with our whole soul . . . .
O Lord Almighty, the God of our fathers . . . .
Have mercy upon us, O God . . . .
Furthermore let us pray for mercy, life, peace, health, salvation, and visitation for the servants

of God, *namcs, and he commemorateth whom he wisheth.*

Exclamation. For a merciful . . . .

Deacon. Let us pray to the Lord.

Priest, this prayer.

O LORD our God, who, in thy saving providence, didst vouchsafe in Cana of Galilee to declare marriage honourable by thy presence; do thou now thyself preserve in peace and unanimity thy servants, *name*, and, *name*, whom thou art well-pleased should be conjoined to one another: declare their marriage honourable: preserve their bed undefiled: be pleased that their mutual life may be unblamable, and count them worthy to attain unto a ripe old age, keeping thy commandments in a pure heart.

For thou art our God, the God to have mercy and to save, and to thee we ascribe glory, with thine unbeginning Father, and with thine all-holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Deacon.

Help us, save us, have mercy . . . .
That the whole day may be perfect, holy . . . .
An angel of peace, a faithful . . . .
Pardon and forgiveness of our sins . . . .
What is good and profitable for our souls . . . .
That the remaining time of our life . . . .
A christian end of our life . . . .

Having prayed for the unity of the faith, and the communion . . . .

The priest exclaimeth,

And count us worthy, O Master . . . .

People. Our Father . . . .

Priest, For thine is the kingdom . . . .

Amen.

Priest. Peace to all.

Bow your heads to the Lord.

Then the common cup is brought, and the priest blesseth it, and saith this prayer.

O GOD, who by thy might createst all things, and confirmest the universe, and adornest the crown of all things created by thee; do thou, with thy spiritual blessing, bless also this common cup given for the community of marriage unto them that are conjoined.

With a loud voice,

For blessed is thy name, and glorified thy kingdom . . . .

Then the priest, taking in his hand the common cup, giveth them to drink thrice, first to the man, and then to the woman. And straightway the priest, taking them, leadeth them in the form of a circle, and singeth in tone v,

Rejoice, O Esaias, the virgin is with child, and bringeth forth a son, Emmanuel, God and man: the orient is his name, whom magnifying, we call the virgin blessed.

Another, tone vii.

O holy martyrs, who valiantly contended and are crown'd; pray ye the Lord for mercy on our souls.

Glory to thee, Christ God, apostles' boast and martyrs' joy, whose preaching was the consubstantial Trinity.

And, taking the crown from the bridegroom, he saith,

Be thou magnified, O bridegroom, as Abraham, and blessed as Isaac, and increased as Jacob, walking in peace, and performing in righteousness the commandments of God.

And, taking the crown from the bride, he saith,

And thou, O bride, be thou magnified as Sara, and rejoiced as Rebecca, and increased as Rachel, being glad in thy husband, and keeping the paths of the law, for so God is well pleased.

Let us pray to the Lord.

Then the prayer.

O GOD, our God, who wast present in Cana of Galilee, and didst bless the marriage there; do thou bless also these thy servants, who, by thy providence, are conjoined in the community of marriage. Bless their incomings and outgoings, replenish their life with good things, accept their crowns in thy

kingdom unsullied and undefiled, and preserve them without offence to ages of ages.

Choir. Amen.

Priest. Peace to all.

Bow your heads to the Lord.

And he prayeth.

The Father, the Son, and the Holy Ghost, the all-holy, and consubstantial, and life-originating Trinity, one Godhead and sovereignty, bless you, and vouchsafe unto you long life, well-favoured children, progress in life and faith, and replenish you with all the good things of the earth, and count you worthy of the obtaining of promised blessings, through the prayers of the holy God-bearing one, and of all the Saints. Amen.

Then they come and congratulate them, and they kiss one another. And the dismissal is made.

He that by his presence in Cana of Galilee declared marriage to be honourable, Christ our true God, through the prayers of his most pure Mother; of the holy, glorious, and all-praised apostles; of the holy god-crowned sovereigns and equals of the apostles, Constantine and Helen; of the holy great-martyr Procopius, and of all the Saints, have mercy upon us and save us, as being good and the lover of mankind.





Chapter XIII.

THE ORDER OF HOLY UNCTION SUNG BY SEVEN PRIESTS ASSEMBLED IN A CHURCH OR IN A HOUSE.

A table is prepared, and on this they place the holy gospel and a dish of wheat, and on the wheat an empty oil cruet, and round it in the wheat seven twigs wrapped with cotton wool for the anointing; and they give tapers to all the priests. And, all standing round the table vested in phelonia, the first of the priests taketh the censer with incense, and censeth the table upon which the oil is round about, and all the church, or the house, and the people; and, standing before the table, looking towards the east, he beginneth,

Blessed be our God . . . . *And* Trisagion. O most holy Trinity . . . . Our Father . . . . For thine is the kingdom . . . . Lord, have mercy, *xii.* O come, let us worship . . . . *thrice.*

And psalm cxlii. O Lord hear my prayer . . . .

Glory. Both now. Alleluia, *thrice.*

And the deacon, the ectenia.

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy . . . .

Commemorating our most holy, most pure, most blessed . . . .

Priest. For to thee is due . . . .

Choir. Amen.

And straightway they sing Alleluia in tone vi.

Verse i. O Lord, rebuke me not in thine anger, neither chasten me in thy fury.

Verse ii. Have mercy upon me, O Lord, for I am weak.

Then troparia.

Have mercy upon us, O Lord, have mercy upon us; for, destitute of all defence, we sinners offer unto thee, as Master, this prayer, Have mercy upon us.

Glory.

O Lord, have mercy upon us; for we have put our trust in thee. Be not exceedingly wroth against us, neither remember our transgressions; but, as being loving-kind, look now upon us, and deliver us from our enemies: for thou art our God, and we are thy people, we are all the work of thy hand, and we call upon thy name.

Both now.

Open unto us the gates of loving-kindness, O blessed God-bearing one, that we perish not

who put our trust in thee, but through thee may we be delivered from calamities; for thou art the salvation of the christian race.

After this, Have mercy upon me, O God . . . .

And the canon, whereof the acrostic is,

A song of prayer oil by Arsenius.

Ode i. Irmos. Tone iv.

Through the red sea's depth . . . .

O Master, who with oil of loving-kindness dost mortals' souls and bodies alway tranquilize, and them that faithful be preserv'st with oil; do thou thyself now have compassion upon those approaching thee by means of oil.

The earth, O Master, is of thy mercy full. Therefore to-day anointed with thy sacred precious oil, in faith we pray thee to bestow thy mercy that surpasseth thought on us.

Glory.

O lover of mankind, who mercifully thine apostles didst command to minister thy priestly unction on thine ailing servants; do thou, at their entreaties, through thy seal, have mercy upon all.

Both now.

O only pure one, who didst bear the boundless sea of peace, by thine entreaties alway unto God, thy servant free from ailings and from griefs, that he may magnify thee ceaselessly.

Ode iii. Irmos.

In thee thy church is glad . . . .

Thou that alone art wonderful to faithful men, merciful Christ, grant from on high thy grace to him that suffereth grievously.

O Lord, who once, for thy divine token that the flood had ceas'd, didst shew an olive branch, in mercy save the afflicted one.

Glory.

With a lamp of light divine, in mercy lighten him, O Christ, who now, in faith through the anointing, to thy mercy maketh speed.

Both now.

O Mother of the Maker of all things, look from on high with favour, and release, by thine entreaties, the sufferer from his bitter pain.

Kathisma, tone viii.

Like, The pastoral reed . . . .

Thou that art a divine river of mercy, a depth of abundant sympathy, O compassionate one; manifest the divine streams of thy mercy, and heal all: let the springs of wonders flow plenteously, and wash all; for, ever betaking ourselves to thee, we fervently entreat thy grace.

Another, tone iv.

Like, Thou that wast lifted up . . . .

Physician and helper of them that are in sufferings, redeemer and Saviour of them that are

in sicknesses; do thou thyself, O Master and Lord of all, grant healing unto thine afflicted servant: have compassion and mercy upon him who hath greatly offended, and deliver him, O Christ, from iniquities, that he may glorify thy divine power.

Ode iv. Irmos.

Seeing thee lifted up . . . .

Thou, Saviour, that, as myrrh corruptless, dost, through thy grace, thyself outpour and cleanse the world; compassionate be, yea, merciful to him, who doth, in faith divine, the body's sores anoint.

With the tranquility of thy mercy's seal, O Master, sign now the senses of thy servants, and make the way thereto accessless and approachless to all opposing powers.

Glory.

Thou who dost bid that thy divine hierurgists be call'd to them whose strength hath fail'd, and these by prayer and unction with thine oil to save; do thou, O lover of mankind, save, by thy mercy, the afflicted one.

Both now.

Most holy and God-bearing ever-virgin, strong shelter and defence, thou ladder and thou wall, have mercy and compassion on the sufferer; for he hath fled to thee, and thee alone.

Ode v. Irmos.

Thou, Lord, my light . . . .

Thou, good one, that art mercy's depth, do thou, O merciful, have mercy, in thy mercifulness divine, on him that suffereth; for thou art loving-kind.

Sanctifying unspeakably from on high, O Christ, our souls and bodies with the divine impression of thy seal, with thine own hand heal all.

Glory.

O most good Lord, who, through thine untold love, acceptedst myrrh-anointing from the sinful woman; compassionate thy servant.

Both now.

All-praised, pure, and most good Queen, have mercy upon them that are anointed with the oil divine, and save thy servant.

Ode vi. Irmos.

I will sacrifice unto thee with the voice . . . .

O lover of mankind, who shewest by thy words anointing is for kings, and this performest by highpriests; save thou the sufferer by thy seal, for thou art loving-kind.

Let no communicating act of bitter demons touch his senses who is sign'd with the divine anointing, Saviour; but with the safeguard of thy glory him surround.

Glory.

Stretch from on high thy hand, O lover of mankind, and sanctify thine oil, and grant this to thy servant, Saviour, for healing and deliverance from all sicknesses.

Both now.

Mother of the Creator, thou, in thy sacred temple, hast appear'd a fruitful olive tree, whereby the world appeareth fill'd with mercy. Therefore save the sufferer by the touching of thy prayers.

Condakion, tone ii.

Like, Seeking the things above . . . .

Thou that art the fountain of mercy, O thou that art most good, do thou deliver from every calamity them that with fervent faith fall down before thine unspeakable mercy; and, O thou that art loving-kind, taking away their ailings, do thou grant unto them thy divine grace from on high.

Ode vii. Irmos.

The abrahamic children in the furnace . . . .

Thou, Saviour, that alone art God, who in thy mercy and compassions, healest the spiritual passions and bodily wounds of all; physician be thou for this sufferer with disease, and make him whole thyself.

Since with anointing oil the heads of all anointed are, so give to this one joy of gladness, Christ, granting the mercy of thy re-

demption unto him that seeketh this, for thy rich mercy's sake, O Lord.

Glory.

Thy seal, O Saviour, against demons is a sword, and prayers of priests a fire that burneth passions of the soul. Therefore in faith we praise thee, we, who have healing gain'd.

Both now.

O thou, the Mother of God, who didst conceive within thy womb, in wise befitting God, him that doth all things hold within his hand, and flesh didst give to him unspeakably; we pray thee, Be thou gracious to this suffering one.

Ode viii. Irmos.

With hands extended, Daniel . . . .

O Saviour, have mercy upon all, according to thy mercy mighty and divine; for, for this cause, we all are gather'd here to image forth in mystic wise the condescension of thy mercies, and to bring the unction with the oil in faith unto thy servant, whom visit thou likewise.

With thy mercy's streams, O Christ, and by thy priests' anointing wash away, as Lord the loving-kind, the pains and wounds, and overwhelmings of affliction of him tormented with the stress of sufferings, that he, being sav'd, may praise thee with thanksgiving.

Glory.

The sign of condescension from on high and

of tranquility being drawn on us, O Master, through thy godlike mercy; do thou thy mercy not withdraw, nor him reject who ever crieth faithfully, O bless the Lord, all ye his works.

Both now.

Glorious as a crown, O pure one, nature hath gain'd thy sacred giving-birth, which crusheth hosts of foes, and mightily doth vanquish them. Therefore, with festal brightness crowned through thy grace, we thee extol, O most extolled Queen.

Ode ix. Irmos.

Unquarried rock . . . .

Look down from heaven, O compassionate one, and shew thy mercy unto all; and thine assistance and thy strength bestow on him who now approacheth thee through the divine anointing by thy priests, O lover of mankind.

O Saviour, thou most good, we have, rejoicing, seen the oil divine, which, through thy godlike condescension for them that are recipients, thou thyself accepted hast, and typically hast given to them that have participated in the font divine.

Glory.

O Saviour, be compassionate and have mercy: deliver out of dangers and afflictions—deliver from the arrows of the evil one the souls and bodies of thy servants, and heal them, as the Lord, the merciful, by thy divine anointing.

Both now.

Accept thy servants' songs and prayers, O Virgin, and, by thy supplications, from sufferings and from ills deliver us, even us who to thy sacred shelter us betake, O thou most pure.

It is very meet . . . .

Exapostilarion.

Like, He hath visited us . . . .

In mercy, O thou good one, with thine eyes regard our prayer, ours, who to-day are gather'd in thy holy temple to anoint with oil divine thy suffering servant.

Then stichera, tone iv.

Like, Thou hast given a sign . . . .

Thou hast given thy grace through thine apostles, O good physician, lover of mankind, to heal the wounds and sicknesses of all men through thy holy oil. Therefore, as being loving-kind, him that now faithfully to thy mercy hieth sanctify, have mercy upon him, and cleanse him from all sickness, and count him worthy of thy corruptless sweetness, Lord.

O lover of mankind incomprehensible, who, with thine unseen hand, as being loving-kind, sealest our senses with thine oil divine; look down from heaven, and give to him that faithfully betaketh him to thee, and asketh pardon of iniquities, healing of soul and body, that he

may glorify thee lovingly, and magnify thy might.

Through the anointing with thine oil, and through the touching of thy priests, O lover of mankind, hallow thy servant from on high, free him from sicknesses, cleanse him from soul's defilement, wash him, O Saviour, and deliver him from scandals manifold; tranquilize his grief, remove his hindrances, and banish his afflictions, as being merciful and loving-kind,

Glory. Both now. Theotokion.

O most pure royal palace much extoll'd, I pray thee, cleanse my mind defil'd by every kind of sin; and make it a meet dwelling-place for the most holy Trinity, that I thy worthless servant, being sav'd, may magnify thy might and mercy measureless.

Then, Trisagion. O most holy Trinity . . . . *After* Our Father . . . . For thine is the kingdom . . . .

Then troparion, tone iv.

Thou that alone art quick to help, O Christ, make manifest from on high a speedy visitation to thine ailing servant: deliver him from sicknesses and bitter pains, and raise him up, that, without ceasing, he may praise and glorify thee, through the God-bearing one's entreaties, O thou sole lover of mankind.

And after these the deacon, or the first of the priests, saith this ectenia.

In peace let us pray to the Lord.

For the peace that is from above . . . .

For the peace of the whole world . . . .

For this holy temple, and for them that with faith . . . .

That this oil may be blessed by the might, and operation, and descent of the Holy Ghost, let us pray to the Lord.

For the servant of God, *name*, and for his visitation by God, and for the coming upon him of the grace of the Holy Ghost, let us pray to the Lord.

For his deliverance and ours from every affliction, passion, and want.

Help us, save us, have mercy on us, and keep us, O God . . . .

Commemorating our most holy, most pure . . . .

Then the first of the priests saith the prayer of oil over the cruet.

Note. *Be it known that in the great church they pour wine instead of water into the cruet of prayer-unction.*

Let us pray to the Lord.

Lord, have mercy.

O LORD, who, through thy mercy and compassions, healest the infirmities of our souls and bodies; do thou thyself, O Master,

sanctify this oil, that it may be to them that are anointed therewith for healing, and for the removal of every passion, of defilement of flesh and spirit, and of every ill, and that thereby may be glorified thy holy name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

And the other priests likewise read this prayer, but quietly to themselves.

And while the prayer is being said by the priests, they sing these troparia.

Tone iv.

Thou that alone art quick to help, O Christ, make manifest from on high a speedy visitation to thine ailing servant: deliver him from sicknesses and bitter pains, and raise him up, that, without ceasing, he may praise and glorify thee, through the God-bearing one's entreaties, O thou sole lover of mankind.

With blinded spiritual eyes to thee, O Christ, I come, as he that from his birth was blind; and penitentially to thee I cry, Be merciful to us, thou that alone the good physician art.

Tone iii.

My soul, that, Lord, by every kind of sin and unbecoming deeds is paralys'd, O by thy godlike intervention do thou raise, as thou of old a paralytic didst upraise, that I, being sav'd, may cry to thee, Give healing unto me, O Christ compassionate.

Tone ii.

O just one, as the Lord's disciple, thou the gospel didst receive; as martyr, dost possess that which unwritten is; a daring, as God's brother, hast; as hierarch, hast to pray: do thou beseech Christ God to save our souls.

Tone iv.

The Father's sole-begotten, who is God the Word, in latter days hath come to us, O James divine, declaring thee first pastor and instructor of them that of Jerusalem were; a faithful steward too of ghostly mysteries. Therefore, apostle, we all reverence thee.

Tone iii.

To them of Myra, saint, thou didst appear a hierurgist; for Christ's evangel, thou, O venerated one, fulfilling, didst for thy people yield thy soul, and save the innocent from death. For this cause art thou sanctified as a great mystic of the grace of God.

The same tone.

O pain-enduring one, that overcame the heathen, in dangers hath the world thee found a champion great. Therefore, as thou didst humble Lyev's pride, and in the strife make Nestor brave, so, saint Demetrius, pray Christ God to give great mercy unto us.

The same tone.

Thou holy pain-enduring one, physician too,

O Pantelimon, mediate with God the merciful, that he may grant our souls remission of iniquities.

Tone viii.

Ye saints that were unmercenary and wonders wrought, make visitation in our weaknesses. Freely ye have receiv'd: O freely give to us.

Tone ii.

Who can narrate thy mightiness, O virgin one? for thou dost wonders gush, and pourest cures, and prayest for our souls, O thou divine and friend of Christ.

Warm advocate and assailless wall, the spring of mercy and the world's defence, to thee unceasingly we cry, God-bearing Queen, prevent thou us, and us from dangers free, thou that alone art quick to intercede.

Deacon. Let us attend.

The first priest. Peace to all.

Choir. And to thy spirit.

Deacon. Wisdom, let us attend.

Reader, the prokimenon, tone i.

Let thy mercy, O Lord, come upon us, like as we have put our trust in thee.

Verse.

Rejoice, O ye righteous, in the Lord, for praise becometh the upright.

The epistle.

The lection of the catholic message of James.

And be it known that the epistle is read by the deacon, section lvii,

Brethren, take for an example . . . . *ending,* availeth much. *

The first priest. Peace to thee. Alleluia.

Tone viii. Verse. I will sing unto thee of mercy and judgment, O Lord.

The gospel from Luke, section liii.

At that time, a certain lawyer . . . . *ending,* do thou likewise. †

Then, Have mercy upon us, O God, according to thy great mercy, we pray thee, hear and have mercy.

Lord, have mercy, *thrice.*

Furthermore let us pray for mercy, life, peace, health, salvation, visitation, and forgiveness of sins for the servant of God, *name.*

Lord, have mercy, *thrice.*

That to him may be remitted every iniquity, voluntary and involuntary, let us pray to the Lord.

Lord, have mercy, *thrice.*

And the exclamation.

For a merciful and man-loving God thou art, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

* James v. 10-16.

† Chap. x. 25-37.

Deacon. Let us pray to the Lord.
Lord have mercy.

Priest, the prayer.

O THOU that art unbeginning, eternal, and the holy of holies, who didst send down thine only-begotten Son, who healeth every infirmity and every wound of our souls and bodies; do thou send down thy Holy Ghost, and sanctify this oil, and let it be unto thine anointed servant, *name*, for a perfect deliverance from his sins, and for the inheritance of the kingdom of heaven.

Be it known that some say this prayer only thus far, with the exclamation,

For it is thine to have mercy . . . .

But others say even unto the end,

FOR thou art God great and wonderful, who keepest thy testament and thy mercy unto them that love thee, granting deliverance from sins through thy holy child, Jesus Christ, who regenerateth us from sin, enlighteneth the blind, setteth up them that are cast down, loveth the righteous, and is merciful to sinners, who hath called us out of darkness and the shadow of death, saying unto them that are in bonds, Come forth, and to them that are in darkness, Be ye unveiled. For he hath shined in our hearts the light of the knowledge of his countenance, in that for our sake he was made manifest upon earth, and dwelt among men;

and to them that accepted thee gave he power to become the children of God; and hath bestowed upon us a sonship through the laver of regeneration, and made us to have no participation in the domination of the devil. For thou wast not pleased that we should be cleansed through blood, but hast given, through holy oil, an image of his cross, that we may be a flock of Christ, a royal priesthood, a holy nation, cleansing us by water, and sanctifying us by thy holy spirit. Do thou thyself, O Master Lord, give grace unto us in this thy service, as thou didst give unto Moses, thine accepted, and unto Samuel, thy beloved, and unto John, thine elect, and unto all who in every generation have been acceptable unto thee. And so make us to be ministers of thy new testament upon this oil, which thou hast made thine own through the precious blood of thy Christ, that, putting away worldly lusts, we may die unto sin and live unto righteousness, so that we may be led of the proposed oil to be invested in him with the anointing of sanctification. May this oil, O Lord, be an oil of gladness, an oil of sanctification, a royal investiture, a cuirass of power, an averting of every diabolical operation, an inviolable seal, a rejoicing of the heart, an eternal joy, that they that are anointed with this oil of regeneration may be terrible to adversaries, and may shine in the brightness

of thy saints, having no spot or wrinkle; and may they attain unto thine eternal rest, and gain the prize of the calling from on high.

For it is thine to have mercy, and to save us, O our God, and to thee we ascribe glory, with thine only-begotten Son, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages, Amen.

And after the prayer, the priest taketh a twig, and, dipping it in the holy oil, anointeth the sick person in the form of a cross, on the forehead, on the nostrils, on the cheeks, on the lips, on the breast, on the hands on both sides, saying this prayer.

Holy Father, physician of souls and bodies, who didst send thine only-begotten Son, our Lord Jesus Christ, who healeth every infirmity, and delivereth from death; do thou heal thy servant, *name*, from the bodily and spiritual weakness that presseth upon him, and quicken him by the grace of thy Christ; through the prayers of our most holy Lady, the God-bearing and ever-virgin Mary; through the intercession of the honourable, heavenly bodiless powers; through the power of the precious and life-effecting cross; of the honourable glorious prophet, Forerunner, and Baptist John; of the holy, glorious, and all-praised apostles; of the holy glorious, and excellently victorious martyrs; of our venerable and god-bearing fathers; of the holy and unmercenary physicians, Cosmas

and Damian, Cyrus and John, Pantelimon and Hermolaus, Sampson and Diomed, Photius and Anicetas; of the holy and righteous god-progenitors, Joakim and Anna, and of all the Saints.

For thou art the fount of healing, O our God, and to thee we ascribe glory, with thine only-begotten Son, and with thy consubstantial Spirit, now and ever, and to ages of ages. Amen.

This prayer is said by each priest after he hath said his gospel and prayer, while he anointeth the sick person with oil.

Deacon. Let us attend.

The second priest. Peace to all.

Prokimenon, tone ii.

The Lord is my strength and song, and is become for salvation unto me.

Verse. When thou chastenest, thou hast chastened me, O Lord; but thou hast not given me up unto death.

The epistle to the Romans, section cxvi.

Brethren, we that are strong ought . . . . *ending*, received us to the glory of God.*

The second priest. Peace to thee.

Alleluia, tone v.

Verse. I will sing of thy mercy, O Lord, for ever.

* Chap. xv. 1-8.

The second priest.

The gospel from Luke, section xciv.

At that time, Jesus passed through . . . . *ending*, to save that which was lost.*

And the deacon.

Have mercy upon us, O God . . . . *Page* 98.
Furthermore let us pray for mercy, life . . . .
That to him may be remitted . . . .
For a merciful and man-loving God . . . .

Priest, the prayer.

O GOD, great and most high, who art worshipped by all creation, thou true fountain of wisdom, and impenetrable depth of goodness, and boundless ocean of benignity; do thou thyself, O man-loving Master, O God of things eternal and wonderful, who none among men by thinking can comprehend, look upon us, and hearken unto us, thine unworthy servants; and wheresoever in thy great name we bring this oil, do thou send down thy gift of healing, and the remission of sins, and heal him in the plentitude of thy mercy. Yea, O Lord, thou good physician, thou sole merciful one and lover of mankind, who repentest thee concerning our ills, who knowest that the intention of man inclineth unto evil from his youth up, who desirest not the death of a sinner, but that he should return and live, who for the salvation of

* Chap. xix. 1-10.

sinners, being God, becamest man, and for thy creature wast thyself created: thou art he that hath said, I came not to call the righteous but sinners to repentance: thou art he that hath sought the lost sheep: thou art he that hath diligently sought the lost drachma, and found it: thou art he that hath said, He that cometh unto me I will in no wise cast out: thou art he that did not loathe the sinful woman, who watered thy revered feet with tears: thou art he that hath said, As often as thou fallest, arise, and be saved: thou art he that hath said, There is joy in heaven over one sinner that repenteth: do thou thyself, O benign Master, look down from the height of thy sanctuary, visiting us, thy sinful and unworthy servants, at this hour, with the grace of thy Holy Ghost, and be present with thy servant, *name*, who acknowledgeth his iniquities, and in faith draweth nigh unto thee; and, accepting him in thine own love to man, in whatsoever he hath offended, by word, or deed, or intention, making remission, do thou cleanse him, and make him pure from every sin, and, being ever present with him, keep the remaining time of his life, that walking in thy statutes, he may never become a derision to the devil, so that in him may be glorified thy most holy name.

Exclamation.

For it is thine to have mercy, and to save us, O Christ God, and to thee we ascribe glory,

with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And after the prayer the second priest straightway taketh a second twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls and bodies . . .

Vide page 101.

And the deacon. Let us attend.
The third priest. Peace to all.

Prokimenon, tone iii.

The Lord is my light, and my Saviour, whom shall I fear?

Verse. The Lord is the defence of my life, of whom shall I be afraid.

The epistle to the Corinthians, section cliii,

Brethren, ye are the body of Christ . . . . *ending,* Charity never faileth.*

The third priest. Peace to thee.
Deacon. Wisdom. *Alleluia, tone ii.*
Verse. In thee, O Lord, have I trusted, let me never be confounded.

The third priest readeth.

The gospel from Matthew, section xxxiv. from the paragraph,

* 1 Cor. xii. 27—xiii. 8.

At that time, Jesus called . . . . *ending*, freely give. *

And the deacon straightway saith this ectenia.

Have mercy upon us, O God . . . .

Furthermore let us pray for mercy, life . . . .

That to him may be remitted . . . .

And, with a loud voice, For a merciful . . . .

Deacon. Let us pray to the Lord.

The priest saith the prayer.

MASTER Almighty, holy King, who chastenest, and killest not, who supportest them that are falling, and settest up them that are cast down, who restorest the bodily afflictions of men; we entreat thee, O our God, that thou wouldest send down thy mercy upon this oil, and upon them that are anointed therewith in thy name, that it may be to them for the healing of soul and body, and for the cleansing and removal of every passion, and of every sickness and wound, and of every defilement of flesh and spirit. Yea, O Lord, send down from heaven thy healing power; touch the body; allay the fever; soothe the suffering; and banish every lurking weakness. Be the physician of thy servant, *name*, raise him from a bed of suffering, and from a couch of ailment whole and perfectly restored, granting him in thy church to be acceptable, and one that doeth thy will.

* Chap. x. 1, 5-8.

Exclamation.

For it is thine to have mercy and to save us, O our God, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

And after the prayer the third priest taketh a third twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls and bodies . . . .

Vide page 101.

Deacon. Let us attend.

The fourth priest.

Peace to all.

Prokimenon, tone iv.

In whatsoever day that I call upon thee, O hearken unto me speedily.

Verse. O Lord, hearken unto my prayer, and unto my crying.

The epistle to the Corinthians, section clxxxii.

Brethren, ye are the temple . . . . *ending*, holiness in the fear of God.*

Priest. Peace to thee.

Alleluia, tone ii.

Verse. I waited patiently for the Lord, and he inclined unto me,

The fourth priest.

The gospel from Matthew, section xxvi.

* 2 Cor. vi. 16—vii. 1.

At that time, Jesus came into Peter's house . . . . *ending*, his disciples followed him.*

And the deacon. Have mercy upon us, O God . . . . *Page* 98.

Furthermore let us pray for mercy, life . . . .

That to him may be remitted . . . .

And the exclamation, For a merciful . . . .

Deacon. Let us pray to the Lord.

Priest, the prayer.

O GOOD and man-loving, benign and most merciful Lord, great in mercy and plenteous in goodness, O Father of compassions and God of every consolation, who hast empowered us, through thy holy apostles, to heal the weaknesses of the people by prayer with oil; do thou thyself appoint this oil for the healing of them that are anointed therewith, for the alleviation of every sickness and every wound, for deliverance from evils of them that expect salvation that is from thee. Yea, O Master, Lord our God, we beseech thee, thou almighty one, to save us all, and, thou that alone art the physician of souls and bodies, to sanctify us all; thou that healest every sickness, do thou heal thy servant, *name*; raise him from the bed of suffering through the mercy of thy grace; visit him through thy mercy and compassions; remove from him every ailment and weakness,

* Chap. viii. 14-23.

that, being raised by thy mighty hand, he may serve thee with all thanksgiving, as also that we, now participating in thine unspeakable love to man, may sing and glorify thee, who doest great and wonderful, glorious and transcendent things.

For it is thine to have mercy, and to save us, O our God . . . .

And after the prayer the fourth priest straightway taketh a fourth twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls . . . . *Vide page* 101.

Deacon. Let us attend.

The fifth priest. Peace to all.

Prokimenon, tone v.

Thou, O Lord, shalt keep us and shalt protect us, from this generation, and for ever.

Verse. Save me, O Lord, for the righteous are become few.

Deacon. Wisdom.

The epistle to the Corinthians, section clxviii.

Brethren, we would not have you ignorant . . . . *ending,* by many on our behalf. *

Priest. Peace to thee.

* 2 Cor. i. 8-11.

Alleluia, tone v.

Verse. I will sing of thy mercy, O Lord, for ever.

The gospel from Matthew, section cvi.

The Lord spake this parable, Then shall the kingdom . . . . *ending,* wherein the Son of man cometh. *

And the deacon.

Have mercy upon us, O God . . . . *Page* 98.
Furthermore let us pray for mercy, life . . . .
That to him may be remitted . . . .

And the exclamation.

For a merciful . . . .
Deacon. Let us pray to the Lord.

Priest, this prayer.

O LORD our God, who chastenest and again healest, who raisest the poor from the earth, and liftest up the beggar from the dunghill, O Father of the orphans, and haven of the tempest-tost, and physician of them that are sick; who painlessly bearest our weaknesses, and takest away our sicknesses; who shewest mercy with gentleness, overlookest transgressions, and takest away unrighteousness; who art quick to help and slow to anger; who didst breathe upon thy disciples, and say, Receive ye the Holy Ghost, whosoever sins ye remit, they are re-

* Chap. xxv. 1-13.

mitted unto them; who acceptest the repentance of sinners, and hast power to forgive many and grievous sins, and vouchsafest healing unto all that continue in weakness and protracted sickness; who me also, thine humble, sinful, and unworthy servant, involved in many sins, and overwhelmed with lusts of pleasures, hast called to the holy and exceeding great degree of the priesthood, and to enter in within the veil into the holy of holies, where the holy Angels desire to stoop to look, and hear the evangelical voice of the Lord God, and behold as eye-witnesses the presence of the holy oblation, and be enraptured with the divine and sacred liturgy; who hast counted me worthy to minister the sacred rite of thy most heavenly mystery, and to offer unto thee gifts and sacrifices for our sins, and for the ignorances of the people, and to mediate for thy rational flock, that, through thy great and unspeakable love to man, thou mayest cleanse their iniquities; do thou thyself, O most good King, attend unto my prayer at this hour, and on this holy day, and in every time and place, and accept the voice of my prayer, and grant healing unto thy servant, *name*, who is in weakness of soul and body, vouchsafing unto him remission of sins and forgiveness of voluntary and involuntary iniquities: heal his incurable wounds, and every sickness and every sore, bestowing upon him spiritual healing. It was thou who didst touch the mother-

in-law of Peter, and the fever left her, and she arose and ministered unto thee: do thou thyself, O Master, bestow a remedy upon thy servant, *name*, and an alleviation of every mortal pain, and remember thine abundant compassions, and thy mercy. Remember that the intention of man inclineth constantly toward evil from his youth up, and that none is to be found sinless upon earth; for thou alone art without sin, who didst come and save the race of men, and deliver us from the servitude of the enemy, For if thou shouldest enter into judgment with thy servants, there is none that would be found pure from defilement, but every mouth would be shut, not having wherewith to answer; for all our righteousness is as filthy rags before thee. For this cause remember not, Lord, the sins of our youth; for thou art the hope of the hopeless, and the rest of them that are weary and heavy-laden with transgressions, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And after the prayer the fifth priest straightway taketh a fifth twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls and bodies.... *Vide page* 101.

Deacon. Let us attend.

And the sixth priest. Peace to all.

Prokimenon, tone vi.

Have mercy upon me, O God, according to thy great mercy.

Verse. Create in me a clean heart, O God, and renew a right spirit within me.

The epistle to the Galations, section ccxiii.

Brethren, the fruit of the spirit . . . . *ending,* so fulfil the law of Christ. *

The sixth priest. Peace to thee.

Deacon. Wisdom, let us attend.

Alleluia, tone vi.

Verse. Blessed is the man that feareth the Lord, in his commandments he rejoiceth exceedingly.

Deacon. Wisdom, standing, let us hear the holy gospel.

The gospel from Matthew, section lxii.

At that time, Jesus went . . . . *ending,* from that very hour. †

And the deacon.

Have mercy upon us, O God . . . .
Furthermore let us pray for mercy, life . . . .
That to him may be remitted . . . .
Exclamation. For a merciful.

* Chap. v. 22—vi. 2.

† Chap. xv., 21-28.

Deacon. Let us pray to the Lord.

The priest, this prayer.

WE give thanks unto thee, O Lord our God, thou good lover of mankind, and physician of our souls and bodies, who painlessly bearest our sicknesses, and by whose stripes we have all been healed; thou good shepherd, who camest to seek the wandering sheep; who givest consolation unto the faint-hearted, and life unto them that are broken down; who didst heal the source of the issue of blood that had lasted twelve years; who didst deliver the daughter of the Chananitish woman from the ruthless demon; who didst forgive the debt unto the two debtors, and give remission unto the sinful woman; who didst bestow healing upon the paralytic, with the remission of his sins; who didst justify the publican by a word, and didst accept the thief in his last confession; who takest away the sins of the world, and wast nailed on the cross; to thee we pray, and thee we beseech, Do thou thyself, O God, in thy goodness, loosen, forgive, and pardon the transgressions and sins of thy servant, *name*, and his voluntary and involuntary iniquities, those in knowledge and in ignorance, those by trespass and disobedience, those by night and by day; or if he be under the curse of a priest, or of a father or a mother; or if by the glance of the eye, or a movement of the eyelid; or by the contact of adultery, or the tasting of

prodigality, or in any excitement of flesh and spirit he have estranged himself from thy will, and from thy holiness. And if he have sinned, and in like manner we also, as the good God that rememberest not evil and the lover of mankind, do thou pardon, not leaving him and us to fall into a dissolute life, neither to walk in ways of destruction. Yea, O Master Lord, hear me, a sinner, at this hour on behalf of thy servant, *name*, and overlook, as the God that rememberest not evil, all his iniquities; deliver him from eternal torment; fill his mouth with thy praise; open his lips to the glorification of thy name; extend his hands to the doing of thy commandments; direct his feet in the path of thy gospel, confirming all his members and his intention by thy grace. For thou art our God, who, by thy holy apostles, hast commanded us, saying, Whatsoever ye shall bind on earth, shall be bound in the heavens, and whatsoever ye shall loose on earth shall be loosed in the heavens; and again, Unto whomsoever ye remit sins, they are remitted unto them, and, If ye bind them, they are bound. And, as thou didst hearken unto Ezekias in the affliction of his soul in the hour of his death, and didst not despise his prayer, so hearken unto me, thine humble, and sinful, and unworthy servant at this hour. For thou, O Lord Jesus Christ, art he that, in thy goodness and love to man, biddeth to forgive until seventy times seven

them that fall into sins; and thou repentest thee concerning our evils, and rejoicest over the return of the wanderer. For, as is thy greatness, so also is thy mercy, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And after the prayer the sixth priest straightway taketh a sixth twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls and bodies . . .
Vide page 101.

Deacon. Let us attend.
And the seventh priest. Peace to all.

Prokimenon, tone vii.

O Lord, rebuke me not in thy fury, neither chasten me in thine anger.

Verse. Have mercy upon me, O Lord, for I am weak.

The epistle to the Thessalonians, section cclxxiii.

Brethren, we exhort you . . . *ending*, the coming of our Lord Jesus Christ. *

And the seventh priest. Peace to thee.
Deacon. Wisdom.

* 1 Thess. v., 14-23.

Alleluia, tone vii.

Verse. The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee.

The gospel from Matthew, section xxx.

At that time, Jesus, passing by . . . . *ending,* sinners to repentance.*

And the deacon. Have mercy upon us, O God . . . .

Furthermore let us pray for mercy, life . . . .

That to him may he remitted . . . .

And the exclamation. For a merciful . . . .

The deacon saith, Let us pray to the Lord.

The priest, this prayer.

O MASTER, Lord our God, physician of souls and bodies, who restorest from long-continued sufferings, healest every sickness and every wound among the people, willest that all men should be saved and come to a knowledge of the truth, and desirest not the death of a sinner, but that he should return and live. For, thou, Lord, in the old testament didst appoint repentance unto sinners, to David, and to the Ninevites, and to them that were before these; but during the course of thine incarnate dispensation, didst not call the righteous but sinners to repentance, even accepting the publican, the harlot, the thief, and the blas-

* Chap. ix., 9-13.

pheming persecutor, the great Paul, through repentance. Thou, through repentance, didst accept Peter, the leader and thine apostle, who denied thee thrice, and didst make promise unto him, saying, Thou art Peter, and upon this rock will I build my church, and the gates of hades shall not prevail against it, and I will give to thee the keys of the kingdom of heaven. Wherefore we also, O good one and the lover of mankind, being bold according to thine undeceiving promises, pray unto thee, and supplicate at this hour. Hearken unto our prayer and accept it as incense offered unto thee, and visit thy servant, *name*, and if he have sinned by word, or deed, or intention, or in the night, or in the day, if he be under the curse of a priest, or be fallen under his own curse, or be embittered by a curse, and have forsworn himself, we supplicate thee, and to thee we pray, Pardon, forgive, and loosen him, O God, overlooking his transgressions, and the sins which in knowledge and in ignorance have been done by him. And in whatsoever he have transgressed thy commandments, or have sinned, because he beareth flesh and liveth in the world, or because of the operation of the devil, do thou thyself, as the good and man-loving God, loosen him; for there is no man that liveth and sinneth not: thou only art without sin, thy righteousness is an everlasting righteousness, and thy word is the truth. For thou didst not

form man for destruction, but for the keeping of thy commandments, and for the inheritance of life incorruptible, and to thee we ascribe glory, with the Father, and with the Holy Ghost, now and ever, and to ages of ages. Amen.

And after the prayer the seventh priest taketh a seventh twig, and, dipping it in the holy oil, anointeth the sick person, saying the prayer,

Holy Father, physician of souls and bodies . . . *Vide page* 101.

And after this, the sick person that receiveth the sacred unction, if he be able, cometh himself into the midst of the priests, or, held by his own people, standeth, or sitteth. And if he be not able, the priests themselves stand around him lying on the bed. And the president, taking the holy gospel and opening it, layeth the text upon the head of the sick person, the book being held by all the priests. And he that is the leader doth not lay on his hand, but he saith this prayer with a loud voice.

O HOLY King, O loving-kind and most merciful Lord Jesus Christ, Son and Word of the living God, who desirest not the death of a sinner, but that he should return and live; I lay not my sinful hand upon the head of him that cometh to thee in sins, and beseecheth of thee through us remission of sins, but thy strong and mighty hand which is in this holy gospel which my fellow-ministers hold upon the head of thy servant, *name*, and I pray with them and

entreat thy merciful love to man, which remembereth not evil, O God, our Saviour, who, through thy prophet Nathan, didst grant remission of his iniquities unto the repentant David, and didst accept the prayer of repentance of Manasse; and do thou thyself, in thy wonted love to man, accept thy servant, *name*, who bewaileth on account of his own offences, and overlook all his iniquities. For thou art our God, who hast bidden to forgive until seventy times seven them that have fallen into sins; for as is thy greatness, so also is thy mercy, and to thee is due every glory, honour, and worship, now and ever, and to ages of ages. Amen.

And taking the gospel from the head of the sick person, they present it to him to kiss.

And the deacon. Have mercy upon us, O God . . . .

Furthermore let us pray for mercy, life . . . .

And that to him may be remitted . . . .

Exclamation.

For a merciful and man-loving . . . .

Then they sing, Glory, idiomelon, tone iv.

Having a fountain of remedies, O holy unmercenary ones, ye bestow healings unto all that are in need, as being counted worthy of mighty gifts from the ever-flowing fountain of our Saviour. For the Lord hath said unto you,

as unto co-emulators of the apostles, Behold, I have given unto you power over unclean spirits, so as to cast them out, and to heal every sickness and every wound. Therefore in his commandments having virtuously liv'd, freely ye receiv'd, freely ye bestow, healing the sufferings of our souls and bodies.

Both now, tone the same.

Attend unto the supplications of thy servants, thou altogether undefiled one, quelling the uprisings of evils against us, and releasing us from every affliction; for thee we have alone a sure and certain confirmation, and we have gain'd thy mediation that we may not be put to shame, O Queen, who call upon thee. Be instant in supplication for them that faithfully exclaim to thee, Hail, Queen, thou aid of all, the joy and safeguard, and salvation of our souls

Glory. Both now. Lord, have mercy, *thrice.* Bless. *And the dismissal.*

Christ our true God, through the prayers of his most pure Mother, through the power of the honourable and life-effecting cross, of the holy, glorious, and all-praised James, apostle and first highpriest of Jerusalem, the brother of God, and of all the Saints, save us and have mercy upon us, as being good and the lover of mankind.

And he that receiveth the prayer oil maketh reverence, saying,

Bless me, holy fathers, and forgive me, a sinner. *Thrice.*

And, having received from them blessing and forgiveness, he departeth, thanking God.





Chapter XIV. THE OFFICE WHEN IN EXTREME URGENCY OCCASION ARISETH TO GIVE COMMUNION TO A SICK PERSON.

The priest taketh a particle of the holy mysteries, and placeth it in a chalice, and poureth thereunto a little wine, as much as may be sufficient for the sick person to receive it.

And he beginneth, Blessed be our God, always, now .... *Then, Trisagion. After* Our Father .... Lord, have mercy, *xii.* O come, let us worship .... *thrice.* I believe in one God .... *all to the end.*

Then he saith,

Of thy mysterious supper, Son of God, me a communicant accept to-day; for I thy mystery to thy foes will not betray, nor give to thee a kiss as Judas did; but, as the thief, I will confess thee: Lord, in thy kingdom O remember me.

Glory.

O heavenly king, O comforter, Spirit of truth who art everywhere and fillest all, treasury of blessings and giver of life; come and abide

in us, and cleanse us from all stain, and save our souls, O blessed one.

Both now. Theotokion.

God-bearing Virgin, we have understood the God made flesh from thee, whom do thou pray to save our souls.

Lord, have mercy, *xl.*

Then this prayer.

MASTER, Lord Jesus Christ, our Saviour, who alone hast power to forgive sins, as the good and man-loving God, do thou overlook all the iniquities, in knowledge and in ignorance, of thy servant, *name*, and count him worthy to partake, without condemnation, of thy most pure mysteries, not to torment, nor to the increase of sins, but to the cleansing of soul and body, and as an earnest of thy kingdom; for thou art his assistance, and firm wall, and bulwark against the adversary, and the cleansing of his iniquities. For thou art a merciful and man-loving God, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost.

Second prayer.

LORD, I know that I am not worthy that thou shouldest enter under my roof, into the house of my soul; for it is all deserted and in ruins, and thou hast not in me a fitting place where to lay thy head; but since thou wishest to abide with me, trusting in thy com-

passions, I come unto thee. Bid the doors of mine unworthy lips to open, that I may be satisfied with thee alone, enter into me, and cleanse me from every bodily and spiritual defilement; be thou my helper and defender, and count me worthy to stand at thy right hand, through the prayers and supplications of our most pure Lady, the God-bearing and Ever-virgin Mary, and of all the Saints, who from ages have been acceptable unto thee; for blessed art thou to ages. Amen.

Third prayer.

THE Lord God most merciful have compassion upon thee. The Lord Jesus Christ bestow upon thee every good desire. The Lord Almighty deliver thee from every calamity. The Lord teach thee. The Lord give thee understanding. The Lord help thee. The Lord save thee. The Lord protect thee. The Lord keep thee. The Lord cleanse thee. The Lord fill thee with spiritual joy. The Lord be the defender of thy soul and body. The Lord, as the merciful and good lover of mankind, bestow upon thee forgiveness of sins. The Lord God Jesus Christ have mercy upon thee in the day of judgment, and bless thee all the days of thy life. For to him is due all glory, honour, and worship, with his unbeginning Father, and with his most holy, good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And if the sick person shall have been previously confessed, let him straightway communicate of the holy mysteries. But if not, the priest biddeth them that are there present to retire for a short time, and he interrogateth him concerning offences diverse and of many kinds, being careful that nothing shall be concealed, or unconfessed because of shame. And then, after the confession, the priest saith this prayer.

O LORD our God, who didst forgive sins unto Peter and unto the harlot through their tears, and didst justify the publican who acknowledged his iniquities; do thou accept the confession of thy servant, *name*, and that wherein he hath sinned against thee, his voluntary and involuntary sins, by word, or deed, or intention, as being good, do thou overlook. For thou alone hast power to forgive sins, for thou art God merciful and compassionate, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

After the communion he saith,

Now dismiss thy servant, O Master . . . . *all to the end. Then, Trisagion. After* Our Father . . . . *the troparion of the day.*

Glory, Both now. Theotokion.

Through the prayers, O Lord, of all the Saints, and of the God-bearing one, grant us

thy peace, and have mercy upon us, as being alone compassionate.

Lord, have mercy, *thrice*. Bless.

And the dismissal of the day that is.





Chapter XV. PRAYERFUL CANON TO OUR LORD JESUS CHRIST, AND TO THE MOST HOLY GOD-BEARING MOTHER OF THE LORD AT THE PARTING OF THE SOUL FROM THE BODY OF EVERY RIGHT-BELIEVER.

The abbot cometh, but to a layman his spiritual father, and asketh if through forgetfulness or shame he have any word or deed, or any malice against a brother, unconfessed, or unforgiven : it is obligatory to examine and interrogate the dying concerning all things one by one.

After this he beginneth, Blessed be our God .... *Trisagion. After* Our Father .... Lord, have mercy, *xii.* O come, let us worship .... *thrice. Psalm l.* Have mercy upon me O God ....

A prayerful canon to the Most Holy God-bearing one, with the irmi to vi, from the person of a man who is being parted from his soul, and who is not able to speak.

Tone vi. Ode i. Irmos.

Passing as on dry land ....



Refrain. God-bearing one most holy, save thou us.

Like unto drops of rain, mine evil and brief days, becoming scant with summer's roll, already well-nigh vanish'd are: do thou save me, O Queen.

In thy benignity and many mercies, O thou Queen, in this dread hour, when nature faileth, stand by me, an aid invincible.

Now mighty fear constrains my soul, it trembleth inexpressibly and grieves: console it, thou Most Pure, as it the body quits.

Glory.

Known refuge of the sinful and the low, make known to me thy mercy, O thou Pure, and me from demons' hands set free; for like as many dogs they me surround.

Both now.

Lo, 'tis the time for help: lo, for thy mediation 'tis the time: lo, O thou Queen, it is the time concerning which I have both day and night with fervour cast me down and pray'd to thee.

Ode iii. Irmos.

There is none holy like to thee, O Lord ....

From long ago this day, O Queen, have I foreseen, and, ever musing thereupon as though it had arriv'd, with fervent tears I thee have pray'd, Forget me not.

They, roaring, me surround, the mental lions, and seek to seize and rend me bitterly; but

crush their teeth and jaws, O Pure, and save thou me.

Although henceforward be my vocal organs dumb, my tongue be bound, my speech be stay'd, in heart's contrition thee I pray, O my deliverer, save thou me.

Glory.

Thine ear to me incline, Mother of Christ my God, from thy great glory's height, thou blessed one, and hear my latest sigh, and reach thy hand to me.

Both now.

Thy many mercies take thou not from me, nor close thy loving tenderness for man 'gainst me, O Pure; but stand thou by me now, and in the hour of judgment think on me.

Ode iv. Irmos.

Christ is my might, the God and Lord . . . .

Now make a flood of tears offences' bath, thou that art good; my heart's contrition take; yea, blessed one, confirm my trust in thee, that thou wilt free me from the fearful fiery pain; for thou, God-bearing one, thyself art grace's fount.

Thou that for all in need a refuge art, that put to shame is not, and all offenceless is; be thou, O Queen most undefil'd, an advocate for me in trial's hour.

Thou stretchest forth thy most rever'd and precious hands in guise of wings of dove divine,

and 'neath their shade and shelter coverest me, O Queen.

Glory.

By him, the prince of air, and him that violent is, and him that torturer is, and him that standeth in the fearful ways, and by the false accusing words of these, grant me to pass unovercome, when I depart from earth.

Both now.

Lo, terror meeteth me, O Queen, and I have dread thereof. Behold, a great event befalleth me, and O be thou therein a helper unto me, O trust of my salvation thou.

Ode v. Irmos.

With thy divine light, O blessed one . . . .

Thou that art good, forget me not, nor from thy servant turn thy face; but hear thou me, for I am griev'd, and O attend unto my soul, and rescue this.

O ye my kinsfolk in the flesh, and ye my brethren in the spirit, and ye my friends and comrades known, weep, sigh, lament; for lo, I now depart from you.

Now none delivereth, and in truth nothing affordeth aid: be thou mine aid, O Queen, lest I be as a man that hath no help, and in mine enemies' hands enclos'd.

Glory.

Go, ye my holy Angels, stand at the judgment-

seat of Christ, and bend your spiritual knees, and tearfully exclaim to him, Have mercy, Maker of all things, and, blessed one, reject thou not the work of thine own hands.

Both now.

Unto the Queen bow ye yourselves, and my God's most pure Mother pray that she may bend her knees with you, and unto mercy him incline; for hearken'd unto she will be, as Mother and as nurturer.

Ode vi. Irmos.

Life's sea perturbed . . . .

My lips are silent, and my tongue speaks not, but my heart cries, because, contrition's fire consuming it within, it burns, and, with a voice unutterable, invoketh thee, O Virgin.

Regard me from on high, O Mother of God, and mercifully now attend to come and visit me, that, seeing thee, I may rejoice, departing from the body.

When broken are the bonds, dissolv'd the laws of natural setting, and those of every bodily substance, to need importable and straight they subject me.

Glory.

Place me, O Queen, in holy Angels' sacred and revered hands, that cover'd by their wings, I may not see the forms devoid of grace, and foul, and dark of demons.

Both now.

Thou all-revered bridal-room of God, me worthy count to enter in the heavenly spiritual bridal-room, enkindling with thy mercy's holy oil my quenched and unshining lamp.

Condakion, tone vi.

My soul, my soul, arise, why sleepest thou? The end draws very near, and thou hast need to pray. Then rouse thyself, that Christ God may compassionate thee, he who is present everywhere, and filleth everything.

Icos.

Beholding open Christ's remedial fount, and Adam drawing healing thence, the devil, suffering, wounded was, wailed as they who ill receive, and cried to those conjoin'd with him, What shall I do to Mary's Son? He killeth me, the Bethleemite, he who is present everywhere, and filleth everything.

Ode vii. Irmos.

The angel made the furnace to bedew . . . .

Me unprepar'd death's dark and moonless night o'ertaken hath, and journeying unprepar'd along that straight and fearful way, O may thy mercy company me, O Queen.

Lo, verily, all my days in vanity wasted are, as hath been written, and my years with care, and deadly bitter snares, in truth, prevented have my soul, and these me still constrain.

Let not the number of my sins thy great beneficence exceed, O Queen; but let thy mercy come on me, and all mine oversteppings do thou hide.

Glory.

Leading me hence they go, on all sides binding me, and, fill'd with much rebellion, quelled is my soul, and fears; but, O thou Pure, with thine appearance, do thou it appease.

Both now.

In mine affliction have I no one found to mourn with me and comfort me, O Queen; for mine acquaintances and friends have now together quitted me; but, thou who art my trust, do thou forsake me not.

Ode viii. Irmos.

From flame thou didst a dew outpour on reverend ones . . . .

As God's man-loving Mother, be man-loving thou, with gentle eyes and merciful regarding me, as from the body goes my soul, that thee I ever may extol, thou holy Bringer-forth of God.

Me worthy count to overcome the hosts of bodiless foes, to mount th' aërial space and enter heaven, that thee I ever may extol, thou holy Bringer-forth of God.

Thou who didst bear th'Almighty Lord, from me far keep away the world-controlling prince of bitter guiles when I approach mine end, that

thee I ever may extol, thou holy Bringer-forth of God.

Glory.

When the great final trump shall sound, arousing all to resurrection menacing and dread, O then do thou remember me, thou holy Bringer-forth of God.

Both now.

Palace high rais'd of Christ the Lord, send from on high thy grace, and now in trouble's day prevent thou me, that I may ever thee extol, thou holy Bringer-forth of God.

Ode ix. Irmos.

Mortals may not see God . . . .

O how shall I th'invisible behold? how that most dreadful vision bear? how venture to lift up mine eyes? how dare my Master to regard, whom, from my youth, I never ceased have to give offence?

Thou holy maiden, Bringer-forth of God, look on my lowliness with tender heart; accept thou this, my last and penitential prayer; and make thou speed to rescue me from the tormenting endless fire.

My soul, that temples holy hath defil'd, having a stain'd and bodily temple left, beseecheth thee, O maiden, Virgin Mother, that it may 'scape the gloom profound, and fierce gehenna's flame.

Glory.

Seeing the end of life draw near, and on my most unseemly thoughts and deeds bethinking me, O thou All-pure, the darts of conscience fiercely wound mine active soul; but O in mercy turn thyself to me, and be mine advocate.

Both now.

The Son in mercy gave himself for us, the Son of God and angels' King eterne, becoming man from thy pure blood; move him to mercy on my passionate soul, O Maid, which is with violence from my wretched body torn.

Then, It is very meet . . . .

Prayer said by the priest at the departure of a soul.

O MASTER, Lord Almighty, Father of our Lord Jesus Christ, who desirest that all men should be saved and come to a knowledge of the truth; who desirest not the death of a sinner, but that he should return and live; we pray and make supplication unto thee, Loosen the soul of thy servant, *name*, from every bond, and deliver him from every curse: forgive him the iniquities, known and unknown, which from youth up, in deed and word, he hath confessed sincerely, or, through forgetfulness or shame hath hidden; for thou alone art he that looseth them that are in bonds, and setteth upright them that are crushed down, thou hope of them that have no hope, who canst remit the sins of

every man that hath a trust in thee. Yea, O man-loving Lord, bid that he be set free from carnal and sinful bonds, and receive in peace the soul of this thy servant, *name*, and rest it in the eternal habitations with thy Saints, through the grace of thine only-begotten Son, our Lord God and Saviour, Jesus Christ, with whom also thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.





Chapter XVI.

THE MORTUARY ORDER OVER LAY BODIES.

On the decease of one of the right-believers, his kinsfolk straightway send for the priest, who cometh to the house in which the remains of him that hath fallen asleep lie, and putting on the epitrachelion, and putting incense into the censer, censeth the body of the dead, and them that stand by, and beginneth as customarily,

Blessed be our God . . . .

And the bystanders begin,

Holy God . . . . O most holy Trinity . . . . Our Father . . . . For thine is the kingdom . . . .

And straightway they sing these troparia. Tone iv.

With the spirits of the righteous dead, O Saviour, rest thy servant's soul, keeping it in that blessed life which is with thee, thou lover of mankind.

In thy resting-place, O Lord, where all thy Saints repose, O rest thy servant's soul; for thou alone art lover of mankind.

Glory.

Thou art the God that wentest down to hades,

and didst burst the captives' bonds: rest also thou thyself thy servant's soul.

Both now.

O only pure and spotless Virgin, who without seed didst bring forth God, pray that his soul be sav'd.

The deacon saith,

Have mercy upon us, O God, according to thy great mercy, we pray thee, hear, and have mercy.

Lord, have mercy, *thrice.*

Furthermore let us pray for the repose of the soul of the servant of God, *name,* who hath fallen asleep, and that to him may be remitted every transgression, voluntary and involuntary.

Lord, have mercy, *thrice.*

The mercy of God, the kingdom of heaven, and the forgiveness of his sins, we ask of thee, O Christ, our immortal King and God.

Vouchsafe, O Lord.

Deacon. Let us pray to the Lord.

Lord have mercy.

The priest saith this prayer,

O GOD of spirits and of every flesh, who didst tread down death, and overcome the devil, and bestow life upon thy world; do thou thyself, O Lord, rest the soul of thy servant, *name,* who hath fallen asleep, in a place of light, in a place of refreshment, in a place of rest, whence pain, and grief, and sighing are

driven away; and every iniquity wrought by him, in word, or deed, or in intention, as the good man-loving God, do thou remit; for there is no man that shall live and shall not sin; for thou alone art without sin, thy righteousness is an everlasting righteousness, and thy word the truth.

Exclamation.

For thou art the resurrection and the life, and the repose of thy servant, *name*, who hath fallen asleep, O Christ our God, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Deacon. Wisdom.

Choir. The more honourable than the Cherubim . . . . *And the rest.*

And straightway the dismissal is made by the priest on this wise,

He that hath dominion over quick and dead, Christ our true God, through the prayers of his most pure Mother, of our venerable and god-bearing fathers, and of all his Saints, place the soul of his servant, *name*, departed from us, in holy tabernacles, and number it with the just, and have mercy upon us, as being good and the lover of mankind.

And then, if all things be ready for the departure, the priest again maketh the beginning,

Blessed be our God . . . .

And we begin to sing, Holy God . . . . *with fear, and with every compunction.*

And taking up the remains of him that hath fallen asleep, we go forth to the temple, preceded by the priests with tapers, and the deacon with the censer.

And when they come unto the temple, then the remains are placed in the porch, (or in the temple, as is here in great Russia the custom.)

And they begin,

Whoso dwelleth under the defence of the Most High . . . . *

And after this they sing with a loud voice,

Blessed art thou, O Lord: O teach me thy statutes.

The undefiled in the way. Alleluia.

And the first stasis of the undefiled † *is sung to tone vi, and at the end of every verse we sing,* Alleluia.

Blessed are the undefiled in the way, that walk in the law of the Lord. Alleluia.

Blessed are they that, searching out his testimonies, seek him with the whole heart. Alleluia.

And the rest of the psalm. Glory. Alleluia.

Both now. Alleluia.

* Psalm xc.

† Psalm cxviii.

Deacon. Again and again in peace let us pray to the Lord.

Furthermore let us pray for the repose of the soul of the servant of God, *name*, who hath fallen asleep, and that to him may be remitted every transgression, voluntary and involuntary.

That the Lord God may place his soul where the righteous rest.

The mercy of God, the kingdom of heaven, and the forgiveness of his sins we ask of thee, O Christ, our immortal King and God.

Vouchsafe, O Lord.

Deacon. Let us pray to the Lord.

Lord have mercy.

The priest saith this prayer.

O God of spirits . . . . *Vide page* 139.

And after this they begin the second stasis in tone v, in which also, at the ending of a verse, we say,

Have mercy upon thy servant.

The choir beginneth, Thy commandments.

Have mercy upon thy servant.

Again the same choir,

Thy hands have made me, and fashioned me: O give me understanding, and I shall be taught by thy commandment.

Have mercy upon thy servant.

They that fear thee beheld me and rejoiced, for I have trusted in thy words.

Have mercy upon thy servant.

And the rest of the psalm, and at the end, Glory.

Have mercy upon thy servant. *Both now.*
Have mercy upon thy servant.

Deacon. Again and again . . . *Vide page 142.*

And again they begin the third stasis in the third tone.

Thy name. Alleluia.

Again the same choir singeth,

Look upon me, and have mercy upon me, according to the judgment of them that love thy name. Alleluia.

Direct my steps according to thy word, and let not every transgression have dominion over me. Alleluia.

And the rest. And, after the ending, straightway,

Blessed art thou, O Lord: O teach me thy statutes.

The choir of saints have found life's spring, and paradise's door; and may I also find the way through penitence. I am a wandering sheep: O Saviour, me recall, and save thou me.

Blessed art thou, O Lord . . . .

Ye saints, that preach'd the Lamb of God, and sacrificed were as lambs, and unto life that grows not old and aye endures translated are; this ceaselessly, ye martyrs, pray, that unto us vouchsaf'd may be remission of our trespasses.

Blessed art thou, O Lord . . . .

O ye that walk'd the narrow way, that ever-

suffering is; all ye that during life accepted have as yoke the cross, and follow'd me in faith; come, and enjoy those things prepar'd for you, rewards and crowns celestial.

Blessed art thou, O *Lord* . . . .

Of thy narrateless glory I an image am, and, though I bear offences' scars, compassionate thy creature, Lord, and cleanse me in thy tenderness, and the desired fatherland give thou to me, a citizen of paradise me making once again.

Blessed art thou, O Lord . . . .

Thou who of old didst form me out of nothingness, and with thy godlike image didst adorn, but, for transgressing the commands, didst turn again to earth, whereout I taken was, to that which sembleth thee do thou me call once more, shaping again the erewhile comeliness.

Blessed art thou, O Lord . . . .

O rest thy servant, God, and O in paradise appoint his place, where choirs of saints and righteous ones, O Lord, are luminous as stars: O to thy sleeping servant give thou rest, and pass all his offences by.

Glory.

The tri-illuminating of the Godhead one let us with reverence sing, exclaiming, Thou, O Father unbeginning, holy art, and thou, co-unbeginning Son, and thou, O Spirit Divine: enlighten us who serve thee faithfully, and save us from eternal fire.

Both now.

Hail, pure one, who didst bring forth God in flesh for all men's saving, through whom the human race hath found salvation! through thee may we find paradise, God-bearing one, who pure and blessed art. Alleluia, *thrice.*

Then the deacon, Again and again . . . . *Vide page* 142.

And, after the exclamation, we sing the present troparia, tone v.

Our Saviour, rest thy servant with the just, and place him in thy courts, as it is written, as being good, despising his iniquities, both willing ones and those unwilling, and all those done in knowledge and in ignorance, O lover of mankind.

Glory. Conclusion.

And all those done in knowledge and in ignorance, O lover of mankind.

Both now. Theotokion.

Christ God, who from the Virgin shinedst to the world, who hast through her made manifest the sons of light, have mercy thou on us.

Then psalm l, and the canon, whereof the acrostic is,

To him that is departed a sixth song I address. *Theophany.*

Ode i. Tone vi. Irmos.

Passing as on dry land . . . .

In heavenly palaces the noble martyrs ever pray thee, Christ, Him whom thou hast remov'd from earth, a faithful one, count worthy to attain eternal blessedness.

Thou that adornest everything, mid life compound createdst me a man, lowly and also great. Then, Saviour, rest thy servant's soul.

Glory.

A citizen and husbandman of paradise in the beginning thou appointedst me; but thou didst exile me for breaking thy command. Then, Saviour, rest thy servant's soul.

Both now. Theotokion.

He that aforetime from a rib our protomother Eva form'd, from thy pure womb assumed flesh, and thereby hath annull'd the might of death, thou Pure.

Ode iii. Irmos.

There is none holy like to thee, O Lord . . . .

Thy martyrs suffer'd lawfully, O Giver of life, and with a crown of victory adorn'd, they ceaselessly bestow on the departed faithful one an everlasting ransoming.

For me, a wanderer, taught erewhile by signs and wonders many, thou hast at last thyself made void, as sympathiser, and, seeking, me hast found and sav'd.

Glory.

Him that departs to thee from streams of transient mortal life, count worthy to abide

with joy in tabernacles that eternal be, him justifying, Blessed One, by faith and grace.

Both now. Theotokion.

There is none undefil'd as thou, God's Mother thou most pure; for thou alone didst in the womb conceive the true eternal God, who hath annull'd the power of death.

Deacon. Again and again . . . . *Vide page* 142.

Kathisma, tone vi.

Verily everything is vain, and life a shadow is, a dream; for vainly every earth-born one disquieteth himself, as saith the scripture. When we have gain'd the world, then dwell we in the grave, where kings and beggars are as one. Therefore, Christ God, as lover of mankind, to thy departed servant give thou rest.

Glory. Both now. Theotokion.

All-holy Bringer-forth of God, in my life's time forsake me not, to human mediation leave me not; but me thyself defend, and be thou merciful to me.

Ode iv. Irmos.

Christ is my might, the God and Lord . . . .

Of greatest wisdom shewing sign, and of rewards' perfectionment, O gracious Lord, with Angels thou the choirs of martyrs number'd hast.

Of thy narrateless glory count him worthy to participate, who unto thee translated is, where,

Christ, their dwelling is who joy, and where pure gladness' voice resounds.

Glory.

Him that extols thy might divine, whom thou from earth received hast, do thou accept, creating him a child of light; and cleanse him from the gloom of sin, O thou Most Merciful.

Both now. Theotokion.

O tabernacle thou most pure, temple all-undefil'd, all-holy ark, virginal place of sanctity, of Jacob thou the excellence, the Lord hath chosen thee.

Ode v. Irmos.

With thy divine light, O Blessed One . . . .

Like an oblation sacred, and human nature's first-fruits, the martyrs, who were offer'd for God's glorifying, for our salvation ever mediate.

Of heavenly dwelling, of grace's distribution, thy faithful servant gone before, count worthy, Lord, and give him ransom from iniquities.

Glory.

Thou that alone by nature life-effector art, and grace's trackless depth, him that is gone, count worthy of thy kingdom, Pitiful, thou sole immortal one.

Both now. Theotokion.

The strength, and song, and saving of the lost is he become that to the world was born of

thee, O Queen, delivering them, who thee in faith call bless'd, from hades' gates.

Ode vi. Irmos.

Life's sea perturb'd . . . .

Nail'd on the cross the choir of martyrs thou hast gather'd to thyself, them that thy passion imitate, O Blessed One. Therefore, we thee beseech, Rest him that now betaketh him to thee.

When thou in thy narrateless glory all the world to judge shalt on the clouds in terror come, Deliverer, be thou pleas'd that he, thy faithful servant, whom thou from earth received hast, may meet thee shiningly.

Glory.

Being life's fount, O Lord, who, through divine humanity, didst lead the fetter'd forth; thy servant, who to thee in faith is gone, place thou in joys of paradise.

Both now. Theotokion.

We have been turned back to earth for breaking the divine command of God; but, through thee, Virgin, unto heaven from earth are rais'd again, shaking off death's corruption.

Deacon. Again and again . . . . *Vide page* 142.

Condakion, tone viii.

Rest with the Saints, O Christ, thy servant's soul, where is no pain, nor grief, nor sighing, but life that endeth not.

Icos.

Thyself alone immortal art, who madest and didst fashion man; for out of earth we mortals fashion'd were, and unto that same earth shall go, as thou who madest me hast given command, and sayest unto me, Earth thou art, and unto earth shalt thou return. And thither all we mortals go, making the funeral wail, even the song, the Alleluia.

And again.

Rest with the Saints, O Christ . . . .

Ode vii. Irmos.

The angel made the furnace to bedew . . . .

From the primeval fall were sav'd the martyrs by thy blood, and, with their own blood sprinkled, they clearly thy slaying image forth. Blessed art thou, our fathers' God.

O life-originating Word, thou hast slain raging death; and him O now receive, O Christ, who sleeps in faith, and sings, and says, Blessed art thou, our fathers' God.

Glory.

Divine-originating Lord, who me, a man, with breath divine sufflated hast; vouchsafe thy kingdom unto him departed hence, who, Saviour, sings to thee, Blessed art thou, our fathers' God.

Both now. Theotokion.

Most undefil'd, conceiving God, who crush'd death's gates and burst the bars, thou higher

than all creatures art. Therefore, we faithful thee, O pure, extol as Mother of God.

Ode viii. Irmos.

From flame thou didst a dew outpour on reverend ones . . . .

Martyrs of Christ, who sufferings bore, who in the strifes were steadfast prov'd, ye are adorn'd with victory's crown, crying, O Christ, to ages thee we set on high.

The faithful ones who life depart in sacred wise, and unto thee, O Master, go, gently, as loving-kind, receive, that they may rest, and thee to ages set on high.

Glory.

Now in the land of gentle ones, Saviour, be pleas'd to stablish all who fallen have on sleep afore, and who in thee, by faith and grace, are justified, and thee to ages set on high.

Both now. Theotokion.

All-blessed one, we thee all bless, who didst bring forth the Word who is blessed indeed, who for our sake incarnate was, and whom on high to ages we set up.

Ode ix. Irmos.

Mortals may not see God . . . .

Hope made the choirs of martyrs strong, and flam'd them ardently towards thy love, prefiguring unto those to come a rest in verity undisturb'd; and unto this, O Blessed One,

may thy departed faithful one be counted worthy to attain.

Of thine illumination, Christ, which bright and godlike is, be pleas'd that he, departed hence in faith, may share, to him, as being merciful, in Abraham's bosom giving rest, and granting him eternal blessedness.

Glory.

O thou that art by nature good and loving-kind, and mercy willest, and a depth of loving-kindness art, his lot, whom, Saviour, thou from this ill place removed hast, and from the shades of death, appoint where shines thy light.

Both now. Theotokion.

A holy tabernacle thee we own to be, O Pure, an ark likewise, and breastplate of the law and grace; for pardon is bestow'd, through thee, on them, All-undefil'd, that have, by his blood justified been, who of thy womb incarnate was.

Deacon. Again and again in peace let us pray to the Lord. *Vide page* 142.

We begin the idiomela of John the monk.

Tone i.

What sweet of life abideth unaccompanied with grief? what glory stayeth upon earth unchang'd? All is the feeblest shade, all the most cheating dream: one moment, and death

taketh all these things. But in thy face's light, O Christ, and in the sweetness of thy beauty, grant rest to him whom thou hast call'd, as lover of mankind.

Tone ii.

Woe unto me, what agony hath the soul when it is from the body torn! alas, then how it weeps, and none is merciful to it! To Angels lifting eyes, without effect it prays; to men extending hands, it findeth none to help. Therefore, my brethren lov'd, musing on our brief life, let us for the departed ask for rest from Christ, and for great mercy for our souls.

Tone iii.

All human things are vanity which last not after death: riches abide not, nor doth glory stay; for when death cometh, these all disappear. Then let us cry to the immortal Christ, O rest him who is gone away from us where is the dwelling-place of all that joy.

Tone iv.

Where is the predilection of the world? where their imaginings who fade? where is the silver and the gold? where servants' multitude and noise? All dust, all ashes, all a shade. But, come ye, let us say to the immortal King, O Lord, him, who hath been remov'd from us, of thine eternal blessings worthy count, him resting in thine ageless happiness.

Tone v.

I remember'd what the prophet said, I am earth, and I am dust; and again I meditated in the graves, and saw the naked bones, and said, Who now is king, or warrior who, or who is rich, or who is poor, or who the just, or he that sinn'd? But, with the just, thy servant rest, O Lord.

Tone vi.

To me thy life-effecting bidding was substance and origin; for, willing me to form a living one from nature that unseen is and is seen, my body thou didst make of earth, and, by thy breathing life-creating and divine, me gavest soul. Therefore, O Christ, thy servant rest in tract of them that living are, and in the dwellings of the just.

Tone vii.

After thine image and resemblance in the beginning making man, in paradise thou him didst place to be of thy creation lord; but, by the devil's enviousness beguil'd, he ate the fruit, transgressing thy commands. Therefore, again to earth, whence he was taken, thou hast doom'd him to return, O Lord, and beg for rest.

Tone viii.

I weep and I lament when I reflect on death, and see the comeliness, according to God's image, that was shap'd for us lying in the graves disfigured, and bereft of glory and of

form. O wonder! what is this mystery concerning us? how to corruption have we been assign'd? how unto death conjoin'd? Verily by God's command, as it is written, who giveth the departed rest.

The beatitudes, tone vi.

When in thy kingdom thou shalt come, O Lord, remember us.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Christ, who, aforetime, for his penitence, didst make the thief a citizen of paradise when on the cross to thee he cried, Remember me, of this even me, unworthy, worthy count.

Blessed are the pure in heart, for they shall see God.

Thou who dominion hast o'er life and death, rest in the courts of saints him whom from things of time thou taken hast; and think on me, when in thy kingdom thou shalt come.

Blessed are the peacemakers, for they shall be called the children of God.

Thou who o'er souls and bodies lordship

hast, thou in whose hand is held our breath, who mourners' consolation art; rest in the land of righteous ones thy servant whom thou hast removed hence.

Blessed are they that are persecuted for righteousness sake . . . .

Christ rest thee in the land of living ones, and open paradise's gates to thee, and of the kingdom thee declare a citizen, and give thee pardon of those things wherein in life thou sinned hast, O thou of Christ belov'd.

Blessed are ye when men shall revile you . . . .

Let us go forth and muse among the graves; for man is naked bones, the food of worms, and of an odour ill; and let us learn what riches are, yea, beauty, strength, and comeliness.

Rejoice, and be exceeding glad . . . .

Let us give ear to what the Almighty saith, Woe unto them that seek to see the Lord's most fearful day! for it is one of gloom: for everything with fire shall be tried.

Glory.

By the unbeginningness, and the begetting, and the proceeding, I bow me to the Father who begat, the Son begotten I extol, I sing the Holy Ghost, co-shining with the Father and the Son.

Both now. Theotokion.

How, Virgin, from thy breast flow'd milk? how didst thou nurture him, creation's nurturer?

It was as was the springing forth of water from the rock, as streams of waters for a thirsty folk, as hath been written.

After this the deacon saith, Let us attend.

Priest. Peace to all.

And the choir singeth, prokimenon, tone vi,

Blessed is the way wherein thou goest to-day, O soul, because a place of rest hath been prepared for thee.

Verse. Unto thee have I cried, O Lord.

Deacon. Wisdom.

Reader. The epistle to the Thessalonians, section cclxx.

Brethren, I would not have you to be ignorant . . . . *ending*, be éver with the Lord.*

Priest. Peace to thee. *Alleluia.*

Tone vi.

Blessed is he whom thou hast chosen and received, O Lord.

The gospel from John, section xvi.

The Lord spake unto the Jews that came unto him, Verily, verily, I say unto you . . . . *ending*, the Father which hath sent me. †

Deacon.

Have mercy upon us, O God, according to

* 1 Thess. iv. 13-17.

† Chap. v. 24-30.

thy great mercy, we pray thee, hear, and have mercy.

Lord, have mercy, *thrice.*

Furthermore let us pray for the soul of the servant of God, *name*, who hath fallen asleep, and that to him may be remitted every transgression, voluntary and involuntary.

Lord, have mercy, *thrice.*

That the Lord God may place his soul where the righteous rest.

Lord, have mercy, *thrice.*

The mercy of God, the kingdom of heaven, and the forgiveness of his sins we ask of thee, O Christ, our immortal King and God.

Vouchsafe, O Lord.

Deacon. Let us pray to the Lord.

Lord, have mercy.

And after the conclusion of this the first of the priests, or the archpriest, if one happen to be there, saith the prayer, O God of spirits . . . . *with a loud voice, standing nigh unto the dead.*

And in like manner all the priests that be present.

And be it known that as many times as the petition is said by the deacon, while the petition is being said by him, each of the priests in his order saith the above mentioned prayer in a low voice nigh unto the dead, and exclaimeth,

For thou art the resurrection . . . .

And now by the first priest, or by the archpriest,

the prayer, O God of spirits . . . . *is said with a loud voice, as is mentioned above.*

And, after the exclamation, the kiss is given.

And we sing the present stichera of similar rhythm.

When from the tree . . . . *Tone ii.*

Come, brethren, let us give the last kiss to the dead, and render thanks to God; for he hath left his kinsfolk, and hasteneth to the grave: to him there is no care concerning vanities and carnal toil. Where now are kinsfolk and where friends? Lo, we are parted from him, whom, Lord, we pray thee to give rest.

What, O ye brethren, is this parting? what this weeping? what this wailing in the present hour? Come, kiss ye then him whom but lately was with us; for he is given to the grave, is cover'd with a stone, in darkness dwelleth, is buried with the dead, and now is parted from all kinsfolk and from friends; and him, O Lord, we pray thee to give rest.

Now is life's evil boast of vanity destroy'd; for from its dwelling-place the soul is gone, the clay is ashen, the casket broken, it voiceless is, no feeling hath, is dead and motionless. And him consigning to the grave, let us beseech the Lord to give him everlasting rest.

What is our life? a flower, a smoke, and, verily, a morning dew. O come ye then, let us, with open eyes, regard the graves. Where

is the beauty of the body? where youth? where eyes, and carnal form? All are consum'd as grass, all vanish'd. Come, fall we down to Christ in tears.

Great is the weeping and the wailing, great is the sighing and the need at parting from the soul. Hades and destruction wait; and transitory life appears a fleeting shade, a dream of error; and the toil of earthly life unseemly phantasy. Far let us fly from every worldly sin, that heaven may be our heritage.

Gazing on him that lieth dead, O take we all a likeness of our final hour; for he is pass'd as vapour from the earth, is wither'd as a flower, as grass cut down, wrapp'd in a winding-sheet, and hid in earth. And, leaving him unseen, let us pray Christ to give him everlasting rest.

Adam's descendants', come ye, let us see laid low in earth a likeness of ourselves, which hath all beauty lost, is in the grave's decay dissolv'd, in darkness is by worms consum'd, and in the earth is hid. And, leaving him unseen, let us pray Christ to give him everlasting rest.

When from the body parted is the soul by force by Angels dread, all kinsfolk and acquaintance it forgets, and is impress'd concerning standing at the judgment-seat to come, that shall decide the things of vanity and carnal toil. Then, praying to the judge, let us all beg the Lord to pardon him what he hath done

Come, brethren, let us within the grave behold the ashes and the dust whereof we formed were. Where go we now? and what become? what is the poor, or what the rich? or what the lord, and what the free? Are not all dust? The beauty of the countenance is gone, and death hath wasted all the flower of youth.

Verily vain and perishing are all the things of life, seeming, and gloriousless; for we all go away, all die, kings and princes, judges and them that mighty be, the rich and poor, and every mortal man; for now they that aforetime liv'd are cast into the grave, whom that the Lord may rest we pray.

Now all the organs of the body idle are beheld, which active were but late, all without motion, without feeling, dead; for closed are the eyes, the feet are bound, the hands are listless, and with them the ears; the tongue is clos'd in silence, consigned to the grave: all human things are vanity indeed.

Save them that put their trust in thee, O Mother of the Sun that setteth not, thou Bringer-forth of God: with thine entreaties, we beseech thee, pray the most good God to rest him now departed hence where rest the righteous souls; him of divine good things declare thou heir in halls of righteous ones, unto remembrance everlasting, thou all undefil'd.

Glory. Tone vi.

Me, lying voiceless and depriv'd of breath,

beholding, bewail ye me, O brethren and O friends, O kinsfolk and acquaintances; for yesterday I spake with you, and suddenly on me came the dread hour of death. But, come ye, all that love me, and kiss me with the final kiss; for never shall I go with you again, or further converse hold with you. For I depart unto the judge, where no respect of persons is, where slave and lord together stand, the king and warrior, rich and poor, in equal worthiness; for each, according to his deeds, is glorified or sham'd. But I beg all, and all entreat unceasingly to pray Christ God for me, that, for my sins, I be not bidden unto torment's place, but that he may appoint my lot where is the light of life.

Both now. Theotokion, the same tone.

Through her entreaties who to thee gave birth, O Christ, and those of thy forerunner, and of apostles, prophets, hierarchs, venerables, and just, and of all Saints, unto thy sleeping servant give thou rest.

Then, Trisagion. O most holy Trinity .... Our Father ....

Priest. For thine is the kingdom ....

Then, With the spirits of the righteous .... *and the rest.*

The petition by the deacon, Have mercy upon us, O God, according to thy great mercy ....

Vide page 142. *And after the exclamation, Glory. Both now. And the dismissal.*

He that arose from the dead, Christ our true God, through the prayers of his most pure Mother, of the holy glorious and all-praised apostles, of our venerable and God-bearing fathers, and of all the Saints, place the soul of his servant, *name*, departed from us, in the tabernacles of the just, rest it in the bosom of Abraham, and number it with the righteous, and have mercy upon us, as being good and the lover of mankind. Amen.

And the archpriest, or the principal priest, saith himself this thrice.

Thy remembrance is everlasting, O our deservedly blessed and ever remembered brother.

Thrice.

Then the singers sing thrice,

Everlasting remembrance.

And straightwvy the archpriest, if he happen to be there, or the priest, readeth the prayer of absolution with a loud voice.

THE Lord Jesus Christ our God, who gave divine commandments unto his holy disciples and apostles to bind and loose the sins of the fallen, and from whom we have again received authority to do the like, forgive thee, O spiritual child, whatever thou hast done in the life that now is, voluntarily or involuntarily, now and ever, and to ages of ages. Amen.

And so, taking up the remains, we go forth to the grave, followed by all the people, and preceded

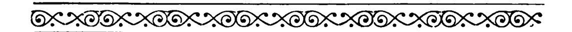
by the priests, and singing, Holy God . . . . O most holy Trinity . . . . Our Father . . . . *and the rest.*

And they lay the remains in the grave; and the archpriest, or the priest, taking earth upon a shovel, casteth it crosswise over the remains, saying,

The earth is the Lord's, and the fulness thereof, the world and all they that dwell therein.

And after this he poureth over the remains oil from the lamp, or scattereth ashes out of the censer, and so they fill up the grave as customarily, meantime singing the troparia, With the spirits of the righteous . . . . *and all the rest.* *Vide page* 138.

And the dismissal.



Chapter XVII.

THE ORDINANCE THAT IS OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL THE BRIGHT WEEK.

It behoveth to know that if any pass away on holy pascha, or on any day whatever of the

bright week until the sunday of Thomas, somewhat less of the customary song for them that have fallen asleep is sung, because of the majesty and honour of the joyful festival of the resurrection; for it is a festival of joy and gladness, and not of lamentation. And since all who die in hope of resurrection and eternal life are through the resurrection of Christ, removed from the griefs of this world to things that are joyful and glad, the church at the time when Christ is risen proclaimeth this by the resurrection song over them that have fallen asleep; and, by somewhat less song, ectenias and prayer for them that have fallen asleep, we are assured that he that dieth in penitence, if he have not yet made satisfaction concerning his iniquities, these are remitted to him by the prayers of the church, and that he is freed from their bond.

The priest then having come, with his clerks, to the house in which the body of the dead lieth, and put on him the epitrachelion and the phelonion, and censed the remains, beginneth as customarily,

Blessed be our God . . . . *And the clerk singeth,* Christ is risen . . . . *in tone v. And the priest saith the customary verses, that is to say,* Let God arise . . . . *and all the rest.*

And while these are being sung, the priest sprinkleth the body of the dead with sanctified water, and his coffin without and within, and

straightway they lay him therein. And, the song being ended, the deacon saith the customary ectenias for them that have fallen asleep. And the priest in a low voice readeth the prayer, that is to say, O God of spirits . . . . *Vide page* 139. *And after the exclamation they read,*

Having seen the resurrection of Christ . . . .

And taking up the remains of him that hath fallen asleep, they go forth to the church, the priests, deacons, and every clerk going before, and the lay people following; and, as they go, the clerks and singers sing the paschal canon, that is to say, It is the day of resurrection . . . .

This in order until they come even unto the church. And in the church, having put down the remains, they conclude the canon that hath been begun, while the priests cense according to the customary rite. And at the fourth ode, the customary diaconals for them that have fallen asleep, with the prayer.

And he exclaimeth,

For thou art the resurrection, and the life . . . .

Then, Preventing the dawn . . . .

And after this the ivth ode is sung in order.

And after the sixth ode, the customary diaconals for them that have fallen asleep with the prayer.

And he exclaimeth, For thou art the resurrection and the life . . . .

Then the condakion, Rest with the saints.
And the icos, Thyself alone immortal art . . . . *Vide page* 149.

And, instead of the trisagion,

As many as have been baptized into Christ . . .

The epistle in the Acts for the day being. Alleluia in tone ii.*

The first resurrection gospel. †

And after this, Having seen the resurrection of Christ, we adore . . . .

And the other odes of the canon.

And after the conclusion of the canon is read or sung the exapostilarion, Asleep in flesh . . . . *twice.*

After these we sing, Blessed art thou, O Lord: O teach me thy statutes.
The angelic council was amaz'd . . . .

Then the stichera of pascha, with their verses.

Glory. Both now.

It is the day of resurrection . . . . and Christ is risen . . . . *thrice.*

* Sun. chap. i. 1-8. Mon. chap. i. 12-17 21-26. Tues. chap. ii. 14-21. Wed. chap. ii. 22-36. Thurs. chap. ii. 38-43. Fri. chap. iii. 1-8. Sat. chap. iii. 11-16.

† Matt. xxviii. 16-20.

And these stichera having been sung, the customaiy kiss of him that hath fallen asleep taketh place, saying,

Christ is risen.

And after the stichera the customary diaconals for them that have fallen asleep with the prayer, which is read with a loud voice by the archpriest, or the priest, nigh unto the remains.

And he exclaimeth,

For thou art the resurrection and the life . . .

And the customary dismissal is made.

Then the prayer of absolution.

The Lord Jesus Christ our God . . . . *Vide page* 163.

And we go forth to the grave, bearing the body of him that hath fallen asleep to the burial. And the priests with all the clerks, preceding the remains, sing,

Christ is risen . . . .

And they bury them with thanksgiving and joy, doing and saying all that is written at page 157 *for the burial of a lay person.*

And singing the troparion.

O earth that yawnest, take thou that that out of thee was made.

End of the order of the burial of them that fall asleep in the days of the bright week.

Chapter XVIII.

THE MORTUARY ORDER OVER A DEPARTED PRIEST.

When one of the secular priests departeth to the Lord, three priests come and lift him from the bed, and lay him on the floor upon a mat. And since it behoveth not that he be washed, being naked, by the priests, they sponge him with pure oil. Then they clothe him in his customary garments, and after that with all the priestly vestments, and cover his face with the aër, and lay the holy gospel upon him. Then the priests come vested in the priestly vestments.

And the president maketh, Blessed be our God . . . .

And they that are standing by begin,

Holy God . . . . O most holy Trinity . . . . and Our Father . . . . For thine is the kingdom . . . .

And straightway they sing these troparia, tone iv.

With the spirits of the righteous . . . . *Page* 138.

The deacon saith,

Have mercy upon us, O God . . . . *Vide page* 139.

And straightway the priests take the remains, and carry them into the porch of the temple, and lay the holy gospel over him, as aforesaid, and candlesticks crosswise with tapers, and the singer beginneth,

The undefiled in the way, alleluia.

In tone vi.

Then, Blessed are the undefiled . . . . *Page* 141.

After the first stasis, deacon, Again and again . . . . *Page* 142.

After this we begin the second stasis in tone v, in which at the end of a verse we say,

Have mercy upon thy servant.

The choir beginneth, Thy commandments . . .

Have mercy upon thy servant.

And again the same choir, Thy hands have made me . . . .

After the iind stasis, deacon, Again and again . . . . *Page* 142.

And again they begin the third stasis in tone iii.

Thy name, alleluia.

And again the same choir singeth,

Look upon me, and have mercy upon me . . . .

After the iiird stasis, and after the troparia of the undefiled, deacon, Again and again . . . . *Page* 142.

Then troparia, tone v.

Our Saviour rest thy servant with the just, and place him in thy courts, as it is written, as being good, despising his iniquities, both willing ones and those unwilling, and all those done in knowledge and in ignorance, O lover of mankind.

Glory. Both now.

Christ God, who from the Virgin, shinest to the world, who hast through her made manifest the sons of light, have mercy thou on us.

Then graduals, tone vi.

Unto heaven have I lifted up mine eyes, unto thee, O Word: have compassion upon me, that I may live to thee.

Have mercy upon us who have been set at nought, appointing us, O Word, to be vessels acceptable unto thee.

Glory.

To the Holy Ghost belongs every all-saving cause: on whomsoever he, through worthiness, doth breathe, he quickly taketh him from earthly things, gives wings, exalteth and appoints his place on high.

Both now, the same.

Then prokimenon, tone vi.

Blessed is the way wherein thou goest to-day,

O soul, because a place of rest hath been prepared for thee.

. *Verse*. Return O my soul, unto thy rest, for the Lord hath wrought a good thing for thee.

The message of the holy apostle Paul to the Thessalonians, section cclxx.

Brethren, I would not have you to be ignorant . . . . *ending*, be ever with the Lord.*

Priest. Peace to thee.

Reader. And to thy spirit.

Reader. *A psalm of David. Alleluia, tone viii.*

Blessed is he whom thou hast chosen and received, O Lord.

Deacon. Wisdom, standing, let us hear the holy gospel.

Priest. *The reading of the holy gospel from John, section xvi.*

The Lord said unto the Jews that came unto him, Verily, verily, I say . . . . *ending*, the Father which hath sent me.†

Then the deacon. Let us pray to the Lord.

Choir. Lord, have mercy.

* 1 Thess. iv. 13-17.

† Chap. v. 24-30.

And the priest the prayer.

MASTER, Lord our God, who only hast immortality, who dwellest in unapproachable light, who killest and makest alive, who wentest down into hades and didst arise therefrom; thou didst in wisdom create man, and didst turn him again to earth, exacting payment of his spiritual debt. Thee we beseech, Accept the soul of thy servant, and rest him in the bosom of Abraham, and Isaac, and Jacob; and give unto him the crown of thy righteousness, the portion of the saved, in the glory of thine elect; that in whatsoever he hath laboured in this world for thy name's sake, he may receive a plenteous reward in the habitations of thy saints; through the grace, and compassions, and love to man of thine only-begotten Son, our Lord Jesus Christ. Amen.

Kathisma, tone ii.

To-day I from my kinsfolk sever'd am, and unto thee betake myself, thou only sinless one: O rest me in the tabernacles of the just with thine elect.

Then we say psalm xxii.

The Lord tendeth me, and there is nothing lacking to me.

Alleluia, thrice, repeating alleluia to every verse of the rest of the psalm.

Then the present troparion, tone ii.

Since to the same abiding-place we all are

urg'd, and under the same stone shall come, and in a little time in self same dust shall be, let us ask Christ for rest for him removed hence. For such our life is, brethren, this on earth, a toy: that which is not it abides, and that that doth abide it perisheth. We are a dream that stayeth not, a breath that is not held, a flight of passing birds, a ship upon a trackless sea. Then let us cry to the immortal King, O Lord, vouchsafe to him thine endless blessedness.

Prokimenon, tone vi,

Blessed is he whom thou hast chosen and received, O Lord.

Verse. To thee is due a song, O God, in Sion.

The epistle to the Romans, section lxxxix.

Brethren, as by one man sin . . . . *ending*, Jesus Christ our Lord.*

Alleluia, tone vi.

Verse. Blessed is he whom thou hast chosen and received, O Lord.

The gospel from John, section xv.

The Lord saith unto the Jews that came unto him, My Father worketh . . . . *ending*, but is passed from death unto life. †

* Chap. v. 12 ad fin.

† Chap. v. 17-24.

Then the deacon. Let us pray to the Lord.

And the priest.

WE give thanks unto thee, O Lord our God, for thine alone it is to have immortal life, and inaccessible glory, and unspeakable love to man, and an uninheritable kingdom, and there is no respect of persons with thee; for thou hast appointed unto all men a common limit of life, when life hath been fulfilled. Therefore we beseech thee, O Lord, Rest thy servant, and our fellow minister, *name*, who hath fallen asleep in hope of the resurrection of eternal life, in the bosom of Abraham, and Isaac, and Jacob. And as on earth thou hast appointed him a minister of thy church, so also declare him at thy heavenly altar, O Lord; and like as thou hast adorned him with spiritual honour among men, so accept him uncondemned in angelic glory. Thou thyself hast glorified his life on earth, and do thou thyself appoint the outgoing of his life to be the ingoing to thy holy righteous ones; and number his soul among all them that from ages have been acceptable unto thee.

For thou art the resurrection and the life, and the repose of thy servant, *name*, who hath fallen asleep, O Christ our God, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Antiphon ii.

Were not the Lord with us, we none could have withstood the foe's attack; for they that overcome are thence lift up.

As a small bird be not my soul caught in their teeth, O Word: woe unto me! how from the foe shall I be freed, who am a lover of sin.

Glory.

Through the Holy Ghost divinity comes to all, goodwill and understanding, peace and blessing; for he is like-effective with the Father and the Word.

Both now, the same.

The earth is the Lord's, and the fulness thereof.*

Alleluia, thrice, repeating alleluia to every verse of the rest of the psalm. Glory, alleluia. Both now, alleluia.

Troparion, tone ii

In faith, and hope, and love, and meekness, and in chastity, and in the priestly dignity thou piously hast liv'd, thou aye remember'd one. Therefore the eternal God, whom thou hast served, in a bright and pleasant place, where rest the just, thy soul hath plac'd; and, at the judgment-seat of Christ, thou shalt forgiveness gain, and mercy great.

* Psalm xxiii.

Kathisma, tone v.

Thou knowest, O our God, that we were born in sin. Therefore we thee beseech, Rest him who is remov'd from us, o'erlooking, as the good one, the iniquities, which he, as mortal man, hath done in life, through the God-bearing one's entreaties, thou sole lover of mankind.

Prokimenon, tone vi.

Blessed is he whom thou hast chosen and received, O Lord.

Verse. His remembrance is to generation and generation.

The epistle to the Corinthians, section clviii.

Brethren, I declare unto you . . . . *ending,* so ye believed. *

Alleluia. Blessed is he whom thou hast chosen and received, O Lord.

The gospel from John, section xxi.

The Lord spake unto the Jews that came unto him, I am the bread . . . . *ending,* at the last day. †

Then the deacon. Let us pray to the Lord.

And the priest this prayer.

O LORD of hosts, who art the joy of the afflicted, the consolation of mourners, and the aid of all them that are fainthearted ; do

* 1 Cor. xv. 1-11.

† Chap. vi. 35-39.

thou in thy tenderness console them that are constrained with grief for him that hath fallen asleep, and heal every distress that lieth in their hearts, and rest thy servant, *name*, who hath fallen asleep in hope of the resurrection of eternal life, in the bosom of Abraham.

For thou art the resurrection, the life, and the repose of thy servant, *name*, O Christ our God, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Antiphon iii.

They that trust in the Lord are terrible to enemies, and wonderful to all; for they look on high.

Let not the inheritance of the righteous, having thee, O Saviour, as a helper, stretch forth their hands unto transgression.

Glory.

Of the Holy Ghost is the might in all things: him the hosts above worship, and everything that hath breath below.

Both now, the same.

How amiable are thy tabernacles, O Lord of hosts . . . . *

Alleluia, thrice, repeating also in order the rest of the Psalm.

* Psalm lxxxiii.

Then troparion, tone vi.

O my beloved brethren, do ye forget me not, when ye sing unto the Lord; but remember ye the brotherhood, and beseech ye God that the Lord may rest me with the just.

Troparion, tone vi.

On me death suddenly hath come, and parted me to day from that which was mine own; but me, translating, do thou rest, O Christ, in places of refreshment.

Have mercy upon us, O Lord, have mercy upon us; for, destitute of all defence, we sinners offer unto thee, as Master, this prayer, Have mercy upon us.

Glory.

O Lord, have mercy upon us; for we have put our trust in thee. Be not exceedingly wroth against us, neither remember our transgressions; but, as being loving-kind, look now upon us, and deliver us from our enemies; for thou art our God, and we are thy people, we are all the work of thy hand, and we call upon thy name.

Both now. Theotokion.

Open unto us the gates of loving-kindness, O blessed God-bearing one, that we perish not who put our trust in thee, but through thee may we be delivered from calamities; for thou art the salvation of the christian race.

Prokimenon, tone vi.

His soul shall dwell in good things.

Verse. Unto thee, O Lord, have I cried . . . .

The epistle to the Corinthians, section clx.

Brethren, Christ is risen . . . . *ending*, God may be all in all.* *Alleluia.*

Blessed is the man that feareth the Lord.

Verse. His seed shall be mighty upon earth.

The gospel from John, section xxii.

The Lord spake unto the Jews that came unto him, This is the will . . . . *ending*, at the last day. †

Then the beatitudes in tone ii.

In thy kingdom remember us, O Lord, when thou comest in thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

* 1 Cor. xv. 20-28.

† Chap. vi. 40-44.

For tasting the tree's fruit of old Adam from paradise was driven; but for thee owning to be God, when on the cross he hung, the thief was plac'd in paradise. And, saved by thy passion, Lord, we imitate the thief, crying in faith, Remember us, when in thy kingdom thou shalt come.

Blessed are the pure in heart, for they shall see God.

My maker, taking clay from earth, by will divine my body form'd, but by a holy ordinance he plac'd a soul therein, by breathing breath that beareth life. And when to sin's corruption I in evil wise was bound, me thou recalledst, lover of mankind, by tenderness extreme. But rest, O God, among thy Saints, him whom thou hast receiv'd.

Blessed are the peacemakers, for they shall be called the children of God.

When soul and body parted are, fearful and dread the mystery is to all: then wailing goeth forth the soul, and hid the body is, consign'd to earth. Therefore let us, knowing the final going hence, before the Saviour come with tears, and cry, When in thy kingdom thou shalt come, do thou remember us.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Why bitterly do ye lament, O men, for me? and why in vain do ye a murmuring make? he

that is gone to all exclaims; for unto all a rest is death. Then let us hear the voice of Job who saith, Death is the rest of man. But rest, O God, among thy Saints him whom thou hast receiv'd.

Blessed are ye when they shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake.

The all-wise Paul hath clearly fore-announc'd the change, instructing all that uncorrupt the dead shall rise, and we be chang'd by God's command. Then shall that trumpet sound in fearful wise, and they that have from ages slept shall rise from sleep. But rest, O God, among thy Saints him whom thou hast receiv'd.

Rejoice and be exceeding glad, for great is your reward in heaven.

He that is gone and in the grave lies dead, being reconcil'd, to all exclaims, Come unto me, ye sons of earth, see ye the body's beauty render'd dark. Then, brethren, knowing his departure hence, let us before the Saviour come, and cry with tears, Rest thou, O God, among thy Saints him whom thou hast receiv'd.

Glory. Both now. Theotokion.

Thou, Queen, didst seedlessly within thy womb in supernatural wise conceive the God who ere the ages was, and bring him forth in flesh unchangedly and unconfusedly, himself being God and man. Therefore we ever owning thee God-bearing one in faith exclaim to

God brought forth from thee, Remember in thy kingdom also us.

Prokimenon, tone vi.

Blessed is he whom thou hast chosen and received, O Lord.

Verse. His soul shall dwell in good things.

The epistle to the Romans, section cxiii.

Brethren, he that regardeth the day . . . . *ending,* the dead and living.*

Alleluia, tone vi.

Blessed is he whom thou hast chosen and received, O Lord.

Verse. His soul shall dwell in good things.

The gospel from John, section xxiii.

The Lord spake unto the Jews that came unto him, I am the bread of life . . . . *ending,* at the last day.†

Then psalm l. And the canon, tone vi.

Ode i. Irmos.

Him that beneath the surges of the sea . . . .

Refrain. Rest, O Lord, thy sleeping servant's soul.

To thee, O benefactor, Christ, and Lord of all, we cast us down with fervent tears, and wailing cry this funeral song, Thy faithful servant rest, thou that art loving-kind.

* Chap. xiv. 6-9.

† Chap. vi. 48-54.

Him that is dead in hope of resurrection grant the holy standing, Word, at thy right hand with thine elect, prolongedly with voice of praise we pray, O lover of mankind.

Thy chosen servant from the earth remov'd, O lover of mankind, count worthy brightly to rejoice within thy kingdom heavenly and rever'd, and overlook, as loving-kind, his soul's iniquities.

Glory.

Alas! life's glory grew as grass, and straightway was dried up. Where in the grave is honour? and where form or beauty there? Then spare thy servant, Lord, as being loving-kind.

Both now. Theotokion.

With love, as it behoves, we thee all praise, O Mary, Mother of God, Virgin most pure; for thou hast ever sleepless eyes—thy prayers—to save us now from sins, and from the doom death.

Ode iii. Irmos.

There is none holy like to thee, O Lord my God . . . .

There is no man on earth that hath not sinn'd, O Word. Therefore accept a prayer from us, the lowly ones; and, Saviour, pardon and forgive thy servant all iniquities.

And who, O lover of mankind, as thou, Lord merciful, forgivest sins of quick and dead with

great authority? Therefore thy servant do thou save by this.

Glory.

Of calling from on high, O Saviour, him heritor declare, even him gone hence in faith, accepting his last tearful prayer, thou only sinless one.

Both now. Theotokion.

O thou that art our Queen, all holy Virgin, cease not beseeching God, whom thou didst bear, to count him worthy of his kingdom, even him who hence in faith hath gone.

Kathisma, tone vi.

Verily everything is vain, and life a shadow is, a dream; for vainly every earth-born one disquieteth himself, as saith the scripture. When we have gain'd the world, then dwell we in the grave, where kings and beggars are as one. Therefore, O Christ, thy servant rest in tract of living ones, and in the dwellings of the just.

Ode iv. Irmos.

Thy divine exhaustion on the cross . . . .

Since importable is the terrible threatening of that day, let us unceasingly beseech of Christ forgiveness of all sins for him that hath in faith and hope of resurrection hither gone.

Since, through penitence, he, thy servant, unto thee a lamp enkindled brightly ere his

death, O Master, Saviour loving-kind, vouchsafe to him in brightly wise thy bridal-room.

Glory.

When all things hid thou dost reveal, and prove our sins, O Christ, him whom thou hast receiv'd do thou then spare, remembering his confession, Lord.

Both now. Theotokion.

Holy God-bearing one, forget not all that cry to thee with ceaseless wail; and find him rest, thou blessed one, even him, thy faithful servant, who is gone from us.

Ode v. Irmos.

Of thy divine epiphany, O Christ . . . .

In the elect ones' choir, and in the joy of paradise, O thou compassionate one, give rest to him whom thou from us in faith removed hast; for thou, our Saviour, hast divine repentance laid on all men who have sinn'd; and him, as Master, of thy kingdom worthy count.

According to thy might as God, thou art, in lordly wise, unto thy creature merciful, whom thou subjected hast to human law, O Lord, sole lover of mankind. Therefore remit, forgive the sins of him gone hence in faith, and him, O Saviour, of thy kingdom worthy count.

Glory.

None there escape the fearful sentence of thy judgment-seat: kings, mighty ones with

servants all together stand, and them, the people who have sinn'd, the judge's fearful voice bids to gehenna's doom; but save from this thy servant, Christ.

Both now. Theotokion.

In supernatural wise from thee was born, according unto human nature, him that Redeemer is; and him, O thou unwedded Virgin, ceaselessly beseech to free from torment all, and from the fierce and fearful hades' pains; and save him who is now in faith remov'd from us.

Ode vi. Irmos.

The lowest depth . . . .

Death and the grave and judgment us await, impressing all our works; and out of these thy servant save, O lover of mankind, even him who thou removed hast.

Open, my Saviour, I beseech thee, unto him gone hence thy mercy's door, that he, O Christ, in glory may in chorus sing, partaking of the gladness of thy mightiness.

Glory.

Deliver, Saviour, from iniquities thy servant for thy mercy's sake, him whom thou now removed hast in faith; for none is justified by human works, O lover of mankind.

Both now. Theotokion.

The slayer of death and looser of the curse in flesh thou broughtest forth, God-bearing

one, and all that die in faith he saves, as being good and lover of mankind.

Then the customary ectenia,

Again and again . . . . *Page* 142.

And the prayer, O God of spirits . . . . *Page* 139.

Condakion, tone viii.

Rest with the Saints, O Christ, thy servant's soul, where is no pain, nor grief, nor sighing, but life that endeth not.

Icos.

Thyself alone immortal art, who madest and didst fashion man; for out of earth we mortals fashion'd were, and unto that same earth shall go, as thou who madest me hast given command, and sayest unto me, Earth thou art, and unto earth shalt thou return. And thither all we mortals go, making the funeral wail, even the song, the *Alleluia.*

Hearken in thoughtful wise, I pray; for I with pain these words announce; yea, for your sake I make the wail: it may for profit be to some. But when ye have to sing these words, remember me who once was known; for oft-times we together went, and in God's house together sang the *Alleluia.*

Arise ye then, and gather ye together all, and, sitting down, hear ye a word, Brethren, the judgment-seat is dread, where we have every one to stand. There none is slave, and none

is free; there none is little, none is great; but all in nakedness shall stand: for this cause it is well to sing ofttimes the psalm, the *Alleluia*.

Bewail we all with tears as we behold the relics lie, and all approaching them to kiss let us in equal wise exclaim, Lo, thou hast left them who thee lov'd: wilt thou not speak with us again? Why dost thou speak not, friend, as thou wast wont to speak to us? But so thou silent art, even to say with us the *Alleluia*.

What, brethren, are the dying's bitter words, which, when they go, they say? I from the brethren parted am, I quit and leave you all, O friends. Then where I go I do not know, and how I shall be there know not: God only knows, who calleth me. But make ye my memorial with the song, the *Alleluia*.

Then where now go the souls? then how now fare they there? I long to learn the mystery; but none sufficient is to tell. Do they remember their own things, as we remember them? or have they us forgotten who are left, who them lament and make the song, the *Alleluia*.

Accompany the dead, O friends, and to the grave with heed hie ye, and muse ye there in thoughtful wise, and your own feet prepare: all youthfulness is cast therein, all vigour fadeth there: there dust and ashes are, and worms: there all is silence, and none saying *Alleluia*.

Lo, now we see him lying, but to us no

presence is of him: behold, the tongue now silent is, and, lo, already cease the lips. Farewell, O friends, O children; be ye saved, O ye brethren, O acquaintance, be ye sav'd; for I depart my way. But make ye my memorial with the song, the *Alleluia*.

Not one of those who there hath gone doth live again to tell to us how they, our brethren once and kinsfolk, fare who there have come before the Lord. Therefore, we oft, yea, ever say, Do they each other there behold? do they a brother see? do they together say the psalm, the *Alleluia?*

We go the everlasting way in mien as them that are condemn'd, with faces all cast down. Then where is beauty? where is wealth? then where the glory of this life? Nothing of these shall help us there, even to say ofttimes the psalm, the *Alleluia*.

Why in untimely wise disquietest thou thyself, O man? one hour, and all is gone; for there in hades no repentance is, nor any further pardon there: the never-dying worm is there, all there is dark and gloomy land, where I must come to be condemn'd. For I have not ofttimes made speed to say the psalm, the *Alleluia*.

Nothing so soon forgotten is by man as man when he is gone; for, if we do remember for a time, we straightway death forget, when absent is the dead. And parents even every child forget, that, of the womb begot, they nourish'd

have, and have with tears accompanied with the song, the *Alleluia*.

I remind you, O my brethren, and my children, and my friends, that ye forget me not when ye beseech the Lord. I pray, I ask, I make entreaty that ye keep these words in memory, and bewail me day and night. I speak to you as Job did to his friends, O sit ye down to say again the *Alleluia*.

Forsaking all things we depart, and naked and abhorrent we become; for comeliness doth fade away as grass, but only do we men delude ourselves. Thou naked, wretched one, wast born, and altogether naked there shalt stand! Then be not prodigal in life, O man; but only always sigh with wailing, *Alleluia*.

If thou, O man, art merciful to man, he there shall mercy have to show to thee; and if to any orphan hast been kind, he there shall thee deliver out of need; if thou in life the naked clothed hast, he there shall clothing have to put on thee, and sing the psalm, the *Alleluia*.

The way is evil whereby I depart, and therein so I never went; that country also is unknown, where me none recognize at all. 'Tis fearful them to see who dreadfully are led, and him who me hath call'd, who ruleth life and death, and there us biddeth when he willeth. *Alleluia*.

If from some country we depart, we of some guides have need. What shall we do, and whither go, that country in, where we are quite un-

known? To thee will then be needful many guides, and many prayers to go with thee to save thy wretched soul, ere it attain to Christ, and say to him, the *Alleluia*.

They that to lusts material subject are, in nowise have forgiveness there: there terrible accusers are, and there too opened are the books. Then where, O man, wilt thou glance round? or who will there then thee assist? save thou in life hast wrought some good, or done some kindness to the poor, singing the *Alleluia*.

Both youth and bodily beauty fade away in time of death, and then in painful wise is parch'd the tongue, and, dried up, is scorch'd the throat, then quenched is the beauty of the eyes, all chang'd the beauty of the face, the beauty of the neck is spoil'd, and what remaineth silent is to say ofttimes the *Alleluia*.

Keep silence then, keep silence: O ye survivors, be ye still before him lying there, and contemplate the mystery great; for fearful is the hour. Hush, that the soul may go in peace; for it endureth anguish great, and in much fear beseecheth God with *Alleluia*.

I have seen an infant dying, and for my life have wept; for it was altogether scar'd, and, when its hour came, trembling cried, O father, help me; mother, save me! and none sufficient was to help it then: they only griev'd beholding, and in the grave bewail'd it. *Alleluia*.

How many on a sudden have been taken

from their bridal to the grave, betroth'd been with an everlasting troth, have costless made the dirge, and from the chamber have not risen; but together there was marriage and the grave, together troth and parting, together laughter and the wail, yea, and the psalm, the *Alleluia*.

We are enflam'd when only hearing that everlasting light is there, there our life's fount, and there eternal joy: the paradise is there where every soul rojoiceth with the just. We all in Christ shall gather'd be, that so to God we all may cry the *Alleluia*.

All-holy Virgin, thou unwedded one, who didst bring forth th' approachless light, I pray, entreaty make, and beg, Cease not to pray the Lord concerning him, thy sleeping servant, thou most pure, that in the day of judgment he may find forgiveness there; for thou, as Queen all pure, to pray thy Son hast always boldness. *Alleluia*.

Then again the condakion.

Rest with the Saints, O Christ . . . . *Page* 188.

Ode vii. Irmos.

Narrateless wonder . . . .

As being pitiful, O Christ, deliver him, thy servant, whom thou in faith received hast, from fearful doom, and from gehenna's fire, and to thy servant grant to sing to thee, Blessed art thou, redeemer, God.

Within the land of gentle ones, and in delights of paradise, in glory's wondrous dwelling-place, thy servant faithfully asleep esteeming worthy, God, do thou grant him to sing to thee, Blessed art thou, redeemer, God.

Glory.

Great is the doom and undescribable the need, O brethren, in gehenna; for the souls of sinners there are burned with their bodies, and in anguish weep, unable to exclaim, Blessed art thou, redeemer, God.

Both now.

Them that undoubtingly thee praise, O Mother of God, thou altogether undefil'd God-bearing one, when living by thy prayers for ever guard, and when departed free from bitter torment, that they with thee to Christ may say, Blessed art thou, redeemer, God.

Ode viii. Irmos.

Fearingly quake, O heaven . . . .

O what dread hour awaiteth sinners, brethren! O what terror then! gehenna's fire consumes, and shall eternally torment. Therefore, O Christ, compassionate Lord, deliver him departed now from us from fearful threatening, and snatch him from gehenna's pains eternally.

Oh, of the just the joy which they receive when comes the judge! for them the bridal-chamber is prepar'd, and paradise, and all

Christ's kingdom; and there thy servant, Christ, make manifest rejoicing with the Saints eternally.

Glory.

Who shall endure the fearful menace of thy presence, Christ? the heavens thereat roll'd up shall be as is a scroll in fearful wise, the stars shall fall, and all creation shake with fear, and changed be the light; but then, O Word, spare him whom thou removed hast from us.

Both now. Theotokion.

Him whom thou gavest flesh in supernatural wise, O pure, even the Son, he is the judge of living and of dead, and judgeth all the earth, and saves from torment whom he wills, and them especially who in types adore him lovingly, and thee, God-bearing one, extol eternally.

Ode ix. Irmos.

Weep not for me, O mother . . . .

O weep ye not, all ye who die in faith; for Christ for us bore flesh, the cross, and sepulture, and made all them immortal sons that sing to him, O into judgment with thy servant enter not.

Let us, ye faithful, from the heart pray Christ to stablish in the dwellings of the saints the brother who in faith and hope of resurrection sleeps; for there is judgment stern and trial dread, and none can help himself without good works, and common prayer of faithful ones; and

let us cry, Lord, into judgment with thy servant enter not.

Glory.

In, Blessed One, thy glory that becomes not old, and in delights of paradise, place him who now is gone from us, and in the right-belief and penitence betaketh him to thee in faith; and of thy kingdom him a chosen partner make.

Both now. Theotokion.

God-bearing Virgin, we reverently, we, faithful ones, extol thee who art mother of life in supernatural wise; for we, aforetime dead, being made immortal, life have found; and, lo, to thee the song we end.

Deacon. Again and again . . . . *Page* 142.

And the prayer, O God of spirits . . . . *Page* 139.

Exapostilarion.

Now am I at rest, and much forgiveness have receiv'd; for I have passed from corruption, and am translated unto life: glory to thee, O Lord.

And the people the same.

Verse i. Man is as grass, his day is as a flower of the field.

Verse ii. For his spirit goeth through in him, and he shall not be.

Verse iii. And the mercy of the Lord shall endure to ages.

And to each verse the exapostilarion.

Then, Glory. Both now.

Now have I chosen the maiden Mother of God, for Christ, redeemer of all, was born of her: glory to thee, O Lord.

And straightway, Praise the Lord from the heavens . . . .*

Then stichera, tone vi.

Like, Having despair'd . . . .

Thy godly minister is gone to thee, now deified in the translation by thy quickening mystery, Christ: take as a bird his soul into thy hand, and range him in thy courts and in the angelic choirs, and rest him whom thou hast received by thy command, O Lord, for thy great mercy's sake.

Strange is the mystery of death; for unacceptably it comes to all, nature by force is spoil'd; it taketh elders, abbots, scribes, teachers who vainly strive, bishops, and pastors too. Then let us cry with tears, Him, whom thou hast receiv'd, O Lord, by thy command, O rest, for thy great mercy's sake.

He that in piety hath liv'd, and was thy decorated priest, O Christ, the celebrant and offerer of thy mysteries divine, is gone, by thy divine command, from life's alarms to thee; and him, accepting as a priest, O Saviour, save,

* **Psalms cxlviii, cxlix, and cl.**

and with the righteous rest, even him whom thou received hast, for thy great mercy's sake.

Glory. Both now. Theotokion.

God-bearing Virgin, we have understood the God made flesh from thee, whom do thou pray to save our souls.

Then they say, Glory to God in the highest ....

And after the Vouchsafe, O Lord ....

the following stichera idiomela are said, of Damascene, tone i.

What sweet of life abideth unaccompanied with grief? what glory stayeth upon earth unchang'd? All is the feeblest shade, all the most cheating dream: one moment, and death taketh all these things. But in thy face's light, O Christ, and in the sweetness of thy beauty, grant rest to him whom thou hast call'd, as lover of mankind.

Verse. The Lord tendeth me, and there is nothing lacking to me.

By deed, my Saviour, thou hast shewn that thou the resurrection art of all, who didst, O Word, by word raise Lazarus from the dead. Then were the fetters burst, and shatter'd hades' gates; then human death declared was a sleep. Thou, therefore, who didst come thy creature, not to judge, but save, rest him whom thou received hast, as lover of mankind.

Glory. Both now. Theotokion.

Thou art made manifest, O Bringer-forth of

God, a fervent advocate for all, for all a shelter, and a might of God for them that hie to thee, an aid for them that are in need, a quick deliverance for the bound. For thee against barbarians Christ hath placed as a fence, and barrier, and assailless wall; and for the weak a strength unovercome; and for our souls the arbitress of peace.

Stichera, tone ii.

Woe unto me, what agony hath the soul when it is from the body torn! alas, then how it weeps, and none is merciful to it! To Angels lifting eyes, without effect it prays; to men extending hands, it findeth none to help. Therefore, my brethren lov'd, musing on our brief life, let us for the departed ask for rest from Christ, and for great mercy for our souls.

Verse. When I was in affliction I cried unto the Lord, and he heard me.

Come, let us all a wonder passing thought behold: he who but yesterday abode with us now lieth dead. Come, let us know that soon in funeral swathes we also at an end shall be; and they anointed with the fragrant myrrh shall lie of odour ill. How is it they adorn'd with gold lie unadorn'd and void of form? Therefore, my brethren well belov'd, musing on our brief life, let us of Christ entreat for rest for him who hence hath gone, and for great mercy for our souls.

Verse. O Lord, deliver my soul from un-

righteous lips.

Farewell, vain life; farewell, all friends, acquaintances, and children too; for in a way I go where never have I trod. But come, remembering my love for you, follow ye me, and give ye to the grave this clay of mine, and pray ye Christ with tears, who hath to judge my humble soul, that he may snatch me from the quenchless fire.

Glory. Both now. Theotokion.

O gate impassable, in mystery seal'd, God-bearing Virgin bless'd; accept our prayers, and offer them thy Son and God, that he, through thee, may save our souls.

Stichera idiomela, tone iii.

Lo, brethren mine belov'd, amid you all I silent lie, bereft of speech; the mouth is listless, still the tongue, impeded are the lips, the hands are tied, the feet together bound, the countenance is chang'd, the eyes are dimm'd and see not them that wail, the hearing takes not in the cry of them that mourn, the nose the fragrant incense smelleth not; but in nowise true love becometh dead. Therefore I you beseech, all mine acquaintances and friends, Remember me before the Lord, that I in day of doom may mercy find before that fearful judgment-seat.

Verse. I have lifted up mine eyes to the hills, whence cometh my help.

All human things are vanity which last not after death: riches abide not, nor doth glory stay; for when death cometh these all disappear. Then let us cry to the immortal Christ, O rest him who is gone away from us where is the dwelling-place of all that joy.

Verse. The Lord shall keep thy goings-out and thy comings-in from henceforth and for evermore.

O men, why do we vainly we ourselves disquiet? the course we run is quick and hard: life is as smoke: soon vapour, dust, and ashes we shall be; and as a flower shall fade. Therefore let us to the immortal Christ exclaim, Rest him remov'd from us where is the dwelling-place of all that joy.

Glory. Both now. Theotokion.

God-bearing Virgin, we, we tempest-tost upon life's sea, thee as salvation's haven have. Therefore pray God, who seedlessly from thee incarnate was, and man became unspeakably, to save our souls.

Stichera, tone iv.

Where is the predilection of the world? where their imaginings who fade? where is the silver and the gold? where servants' multitude and noise? All dust, all ashes, all a shade. But, come ye, let us say to the immortal King, O Lord, him, who hath been remov'd from us, of thine eternal blessings worthy count, him resting in thine ageless happiness.

Verse. I was glad when they said unto me, Let us go into the house of the Lord.

Death as a robber came, like as a thief he came, and laid me low; he came, and me declar'd as one existing not; he came, and, being earth, I lie as being not. We verily are a dream, O men, a phantom verily. But, come ye, let us cry to the immortal King, O Lord, vouchsafe thine everlasting blessings unto him remov'd from us, him resting in the life that grows not old.

Glory. Both now. Theotokion.

O only pure and spotless Virgin, who without seed didst bring forth God, pray that our souls be sav'd.

Stichera, tone v.

I remember'd what the prophet said, I am earth and I am dust; and again I meditated in the graves, and saw the naked bones, and said, Who now is king, or, warrior, who; or, who is rich, or, who is poor; or, who the just, or, he that sinn'd? But, with the just, thy servant rest, O Lord.

Verse. Our feet have stood in thy courts, O Jerusalem.

Thou, Christ, hast said that he in thee believing shall not death behold: but, as I out of light in light am light, so shall ye also in my glory be enlightened in me; for I, that am true God, have come to save them that revere

me in true right-belief, me, one Lord God, in dual nature of deity and flesh, but one in essence. Therefore, thy faithful servant, who thus confesseth thee, rest in thy countenance's light among the Saints, as lover of mankind.

Glory. Both now. Theotokion.

We thee beseech, as Mother of God, O blessed one, Pray thou for us, that we be sav'd.

Stichera, tone vi.

To me thy life-effecting bidding was substance and origin; for, willing me to form a living one from nature that unseen is and is seen, my body thou didst make of earth, and, by thy breathing life-creating and divine, me gavest soul. Therefore, O Christ, thy servant rest in tract of them that living are, and in the dwellings of the just.

Verse. Unto thee have I lifted up mine eyes, O thou that dwellest in heaven.

That which thy hands did frame thou with thine image honour'd hast, O Word; for, in material form inscribing livingly a mental essence's similitude, of this me also thou hast made participant, placing me on the earth to be, of mine own power, creation's lord. Therefore, thy servant, Saviour, rest in tract of them that living are, and in the dwellings of the just.

Glory. Both now. Theotokion.

God-bearing Virgin, we have understood the

God made flesh from thee, whom do thou pray to save our souls.

Stichera, tone vii.

After thine image and resemblance in the beginning making man, in paradise thou him didst place to be of thy creation lord; but, by the devil's enviousness beguil'd, he ate the fruit, transgressing thy commands. Therefore again to earth, whence he was taken, thou hast doom'd him to return, O Lord, and beg for rest.

Verse. How amiable are thy tabernacles, O Lord of hosts.

Death looseth every grief befalling Adam's nature; for corrupt we have become, partaking of the food. Then let us learn, form'd out of earth, we dust and ashes shall become, like as we were before. Therefore let us with wailing voice our Maker pray pardon and mercy to bestow on him removed hence.

Glory. Both now. Theotokion.

Thee, O God-bearing one, we faithful have as an unbroken wall and trust. Therefore, cease not, O Queen, to pray for them thy servants that in faith have slept, that in the judgment there may pardon be for them, when he thy Son and God shall sit; for thou dost nature know, that it with every sin is now commix'd: so may we bless thee all.

Stichera, tone viii.

I weep and I lament when I reflect on death,

and see the comeliness, according to God's image, that was shap'd for us lying in the graves disfigur'd, and bereft of glory and of form. O wonder! what is this mystery concerning us? how to corruption have we been assign'd? how unto death conjoin'd? Verily by God's command, as it is written, who giveth the departed rest.

Bearing an image incorrupt, and having an immortal soul received by breath divine, and so become compound, as it is written, why do we fade away? and why did we God's bidding overstep? O wonder! why did we leave the food of life, and eat the fruit that bringeth bitter death? why, by guile, have we been robb'd of life divine? As for the rest, let us exclaim to Christ, Him whom thou hast removed hence place in thy courts.

Glory. Both now. Theotokion.

God-bearing Virgin, thy protection is a spiritual healing place; for thereunto betaking us, we are set free from ailments of the soul.

Stichera, tone viii. Idiomela.

To them that prodigally live unmeasur'd torment is, gnashing of teeth, and wailing unconsol'd, gloom unillum'd, and darkness most profound, the never dying worm, and unavailing tears, and, without mercy, doom. Therefore let us, before the end, lift up our voice, and say, O Master Christ, him who thou chosen hast give rest with thine elect.

Similar.

The trumpet shall give sound, and, as from sleep, the dead shall rise, desiring to obtain the heavenly life, they who have put their trust in thee, the Maker and the Lord. Then, O condemn thy servant not; for thou, immortal one, for our sake mortal didst become. Therefore let us, before the end, lift up our voice, and say, O Master Christ, him whom thou chosen hast, give rest with thine elect.

Behold, the elements, the heaven and earth shall be transform'd, and all creation shall with incorruption clothed be. Corruption shall be done away, and darkness at thine advent fly; for thou with glory art to come again, as it is written, to render unto each as he hath done. O Master Christ, him whom thou chosen hast, give rest with thine elect.

Glory, tone vi.

O come ye all and see a strange and fearful sight made manifest to all, the image now beheld, and vex yourselves no more with transient things. To-day divided from the body is a soul, and is translated to th' eternal world; for in a way it goeth wherein never yet it went, and to the Judge who no respect of persons hath, where stand the Angels' hosts. My brethren, fearful is that judgment-seat, where naked all of us shall stand, and some be crown'd and some be sham'd. Then let us to th' immortal King

exclaim, When thou shalt try the secrets of mankind, O spare thy servant whom thou hast receiv'd, Lord, Lover of mankind.

Both now. Theotokion.

Through her entreaties who to thee gave birth, O Christ, and those of thy Forerunner, and of apostles, prophets, hierarchs, venerables, and just, and of all Saints, unto thy sleeping servant give thou rest.

Then, It is a good thing to give thanks unto the Lord . . . . *The whole. Trisagion. After* Our Father . . . .

Our Saviour, rest thy servant with the just, and place him in thy courts, as it is written, as being good despising his iniquities, both willing ones and those unwilling, and all those done in knowledge and in ignorance, O lover of mankind.

In thy resting-place, O Lord, where all thy Saints repose, O rest thy servant's soul; for thou alone art lover of mankind.

O holy Mother of describeless Light, revering thee with angels' songs, we magnify thee piously.

The deacon saith,

Have mercy upon us, O God, according to thy great mercy, we pray thee, hear and have mercy. *Vide page* 139.

After the exclamation of the prayer the kiss is given, while the choir singeth the stichera, tone ii.

Come, brethren, let us give the last kiss . . . .

And the rest, as hath previously been written in the order for laymen.

Then, Glory, tone vi. Me, lying voiceless . . . .

Both now. The theotokion.

And giving forth to the grave the priests sing the irmi of the great canon, that is to say,

A help and protection . . . . *And the rest.*

Trisagion. After Our Father . . . . In thy resting-place, O Lord . . . . O only pure and spotless Virgin . . . .

Then, Have mercy upon us, O God . . . . *and the rest as customarily.* O God of spirits . . . .

And the remains are buried.

And the full dismissal is made.



Chapter XIX.

THE OFFICE OF THE BURIAL OF A BABE.

After the priest hath given the blessing, the singers sing,

Whoso dwelleth under the defence of the Most High . . . .*

* Psalm xc.

And after this, Alleluia, *in tone viii.*

Verse. Blessed is he whom thou hast chosen . . . .

Verse. And his remembrance is to generation and generation.

Trisagion. And after Our Father . . . . For thine is the kingdom.

Then, Thou who man-lovingly in depth of wisdom . . . .

Glory.

Our Maker, and our Author, and our God.

Both now.

We have thee as a fortress and a haven . . . .

Then psalm l.

And after this the requiem canon over a departed babe is begun.

Ode i. Tone viii.

Crossing the sea as on dry land . . . .

Refrain. Rest thou the babe, O Lord.

O Word of God, who in the flesh didst poor become, and, without change, wast pleas'd a babe to be; we pray thee place in Abraham's bosom the babe thou hast receiv'd.

Thou wast beheld a babe who ere all ages art, and, as the blessed one, thy kingdom promis'd hast to babes: O number thou therein the present babe.

Glory.

The undefiled babe, O Saviour Christ, whom

thou received hast ere earthly pleasures' trial, vouchsafe eternal blessedness, as lover of mankind.

Both now.

Thou who unspeakably didst bear him who the Father's Wisdom is and Word; heal thou my soul's sore wound, and my heart's pain appease.

Ode iii. Irmos.

O Lord, creator of the vault of heaven and builder of the church; thou me hast stablish'd in thy love, thou ending of desire, the faithful's confirmation, sole lover of mankind.

Refrain. Rest thou the babe, O Lord.

O thou most perfect Word, who didst appear a perfect babe, thou hast removed to thyself a babe imperfect in its growth, whom do thou rest with all the just who have been welcome unto thee, sole lover of mankind.

Him taken hence, not tasting of the pleasures of the world, of supermundane blessings make participant we pray, O thou Compassionate One, even the uncorrupted babe, whom thou hast chang'd by thy divine command.

Glory.

Of heavenly dwellings, and of shining lot, and of the sacred choir of Saints, O Lord, make the pure babe participant, even him, whom, Saviour, as thou wast well-pleas'd, thou hast remov'd.

Both now.

Bereft of all, to thy sole shelter, most pure Queen, I fly, O aid thou me; for I unto much sinful riches cleave, but with a poverty of virtues am altogether fill'd.

Then the irmos. And after the irmos the priest saith this ectenia.

Again and again in peace let us pray to the Lord.

Choir. Lord, have mercy.

Furthermore let us pray for the repose of the happy babe, *name*, and that to him may be vouchsafed, according to thine undeceiving promise, thy heavenly kingdom.

Choir. Lord, have mercy, *thrice.*

That the Lord our God may place his soul where all the just repose.

Choir. Lord, have mercy, *thrice.*

The mercy of God, the kingdom of heaven, and repose among the Saints, for him and for ourselves let us ask of Christ, our immortal King and God.

Choir. Vouchsafe, O Lord.

Priest. Let us pray to the Lord.

Choir. Lord, have mercy.

Priest.

O LORD Jesus Christ our God, who hast promised to bestow the kingdom of heaven upon them that are born again of water and of the spirit and in a blameless life are

translated unto thee, and hast said, Suffer the children to come unto me, for of such is the kingdom of heaven; we humbly beseech thee to grant, according to thine undeceiving promise, the inheritance of thy kingdom unto thy servant, the blameless babe, *name*, now removed from us; and count us worthy to continue and end an unblamable and christian life, and to be stablished in heavenly abiding-places with all thy Saints.

And he exclaimeth,

For thou art the resurrection, the life, and the repose of all thy servants, and of thy servant, the babe, *name*, now removed from us, O Christ our God, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Then troparion.

Verily everything is vain, and life a shadow is, a dream; for vainly every earth-born one disquieteth himself, as saith the scripture. When we have gain'd the world, then dwell we in the grave, where kings and beggars, elders and babes together are. Therefore, Christ God, as lover of mankind, rest the departed babe.

Ode iv. Irmos.

I have heard, O Lord, the mystery of thy dispensation . . . .

Refrain. Rest thou the babe, O Lord.

We wail not for the babes, but rather for ourselves do we lament, we, who have always sinn'd, that we may be delivered from gehenna.

Thou, Master, hast depriv'd the babe of the delights of earth: do thou, as righteous judge, vouchsafe him heavenly blessings.

Glory.

He hath declared thee a citizen of paradise, O truly happy babe, he who hath taken thee from earth and ranged thee among the choirs of Saints.

Both now. Theotokion.

All we that are illuminated, O all-pure, own thee God-bearing, thou, O Ever-virgin; for thou the Sun of righteousness hast borne.

Ode v. Irmos.

Why hast thou rejected me . . . .

Refrain. Rest thou the babe, O Lord.

By thy just dooming, ere he waxed perfectly in growth, thou hast, as new grown herb, cut down the babe whom thou hast taken, Lord; but, leading him, O Word, to hill divine of everlasting blessings, plant him there.

As a young branch the sword of death hath come and cut thee off, thou who of worldly sweets no trial hast sustain'd, thou happy one! but, lo, to thee the gates of heaven Christ open'd hath, counting thee with th' elect, as being loving-kind.

Glory.

Concerning me, lament ye not; for I in nowise have begun for weeping to be meet; but rather weep ye alway for yourselves, ye who have sinn'd, O kinsfolk and O friends, the dead babe cries, so that of torment ye have no essay.

Both now.

I am despairing of myself when on the number of my deeds I muse; but when in mind I bear thee, Mother of God, who above mind didst bear the Lord, I am refresh'd with hope; for we have thee a sole defence.

Ode vi. Irmos.

I will pour forth a prayer before the Lord, and to him will I tell my grief; for my soul is full of evils, and my life draweth nigh unto hades, and I pray as Jonas, O God, raise me out of corruption.

Refrain. Rest thou the babe, O Lord.

Thou was laid in a manger as a babe, and wast plac'd in an elder's arms, who generatest babes in the womb; and ere this one attain'd perfect growth, thou hast bidden him to thee. Then we with thanksgiving extol thee.

Thou didst say to the apostles, O Word, Let the children come unto me; for my kingdom is for them that are such in wiseness. Then count the babe remov'd to thee of thy light worthy.

Glory.

Thou of earth's blessings hast depriv'd thy babe, that thou of heaven's might'st make him sharer, who hath not overstepp'd thy bid divine. O Good One, we extol thy judgments' depth unmeasur'd.

Both now. Theotokion.

We have thee, Maiden, as a sheltering wall, for souls a full salvation, and in afflictions ample room; and in thy light we aye rejoice, and in this save us now, O Queen, from passions and from dangers.

Then the irmos. And after the irmos the priest saith the previously written ectenia and the prayer. Page 139.

Then the condakion, tone viii.

Rest with the Saints, O Christ, thy servant's soul, where is no pain nor grief, nor sighing, but life that endeth not.

Icos.

Thyself alone immortal art, who madest and didst fashion man; for out of earth we mortals fashion'd were, and unto that same earth shall go, as thou who madest me hast given command, and sayest unto me, Earth thou art, and unto earth shalt thou return. And thither all we mortals go, making the funeral wail, even the song, the Alleluia.

And these following icosi.

More sympathetic than a mother there is

none, and than a father more compassionate none; for vexed are their inward parts when they the babes accompany hence: great is the sting which for the children's sake their hearts receive, and still the more when these sweet-spoken are, and they their words remember with the song, the Alleluia.

For oft beside the grave they smite their breasts, and say, O thou my son and sweetest child! hearest thou not thy mother what she saith? lo, 'tis the womb that thee hath borne: why dost thou speak not as thou wert wont to speak to us? But so thou silent art, even to say with us the Alleluia.

O God, O God, who callest me, be now the comfort of my house, for great the wailing is befalling them; for they all have regard to me, even they who have me as a sole-begotten one. But thou who wast of Virgin Mother born, refresh the bowels of my mother, and bedew my father's heart, even with this, the Alleluia.

Then the condakion, tone viii.

Rest with the Saints . . . .

Ode vii. Irmos.

The hebrew children in the furnace.

Refrain. Rest thou the babe, O Lord.

Write in the book of them that saved be, as lover of mankind compassionate, thy babe, that he rejoicing may exclaim to thy might's glory, Thou art bless'd.

By, O thou Word, thy countenance's light, illuminate thy babe, who now to thee in faith, at an untimely age, is gone, and sings to thee, Thou blessed art, O Lord, O God.

Glory.

Affliction's cause thy going hence now seemeth unto them that thee have lov'd, but unto thee procuracy in truth of gladness and of joy; for thou, O babe, inheritest eternal life.

Both now. Theotokion.

Behold my grief, O Virgin, which th' abundance of mine ills doth bring on me, and ere my going hence give me refreshment by thy mother prayers to make God merciful to me.

Ode viii. Irmos.

The furnace seven times more . . . .

Refrain. Rest thou the babe, O Lord.

In Abraham's bosom, in tabernacles of repose, where is their joy who ever festal keep, in places of refreshment where living water is, may Christ thee place, yea, he who for our sake became a child, even ours who unto him cry ceaselessly, O priests, extol him, and, O people, set him up for aye.

A constant cause of grief to us, yea, and for tears, thine ever thought on parting is in truth become; for ere the tasting in this life of things that give delight thou hast left earth, yea, and thy parents' breasts. But Abraham's

bosom hath received thee, as babe, and unparticipant of every stain.

Glory.

Why mourn ye me, a babe, that hence is gone? lying he cries invisibly: for I am wont not to be mourn'd; for destin'd is the joy of all the just for babes: to them that works perform not there meetness is for tears. But those the song upraise to Christ, O priests, extol him, and, O people, set him up for aye.

Both now. Theotokion.

To mine assistance, O God-bearing one, arise, attend unto my prayer, and me deliver from the dreadful doom, the grave essay, the darkness, and the fire, the gnashing of the teeth, the contumely of demons, and from every need, thou hope of them that have no hope, thou, the despairing's life.

Ode ix. Irmos.

Be thou in dread concerning this, O heaven, and let earth's limits be amaz'd: for God hath shewn himself in flesh to men, and wider than the heavens thy womb becomes. Therefore the principals of Angels and of men thee magnify, God-bearing one.

Refrain. Rest thou the babe, O Lord.

Christ, who unchang'd becam'st a babe, and willingly didst bear the cross, and the maternal pain didst see of her that gave thee birth;

assuage the grief and bitter pain of faithful parents of a babe deceas'd, that we thy might may glorify.

Master, thou King of all, who from on high didst send and take the happy babe as a pure bird to heavenly nest, thou hast from diverse snares preserv'd his soul, and join'd it with the righteous souls thy kingdom's sweets that taste.

Glory.

To babes that nothing have perform'd, O Word of God, thou hast vouchsaf'd a heavenly dwelling-place; for so thou art well-pleas'd, O blessed one, with these to count up thy creation; and, taking now the babe to thee, do thou thyself alleviate the parents' pain, as all-compassionate and lover of mankind.

Both now. Theotokion.

The heart's eyes turn I ever unto thee, who hast maternal prayer with him who birth receiv'd from thee; for I entreat thee, O All-pure, Quell thou the passions of my soul, rouse me betimes to penitence, O maid, and with thy light enlighten me.

Then the little ectenia.

And the exapostilarion.

Now am I at rest, and much forgiveness have receiv'd; for I have passed from corruption, and am translated unto life: glory to thee, O Lord.

And the people the same.

Verse. Man is as grass, his day is as a flower of the field.

Verse. For his spirit goeth forth through him, and he shall not be.

Verse. And the mercy of the Lord shall endure to ages.

And to each verse the exapostilarion.

Then, Glory. Both now.

Now have I chosen the maiden Mother of God; for Christ, redeemer of all, was born of her: glory to thee, O Lord.

And straightway the priest exclaimeth,

For holy art thou, O our God, and thou restest on the Saints, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

Choir. Amen. *And they sing,* Holy God . . . .

Prokimenon, tone vi.

Blessed is the way in which thou goest to-day, O soul . . . .

Verse. Return, O my soul, unto thy rest.

The epistle to the Corinthians, section clxii.

Brethren, all flesh is not the same . . . . *ending,* a quickening spirit. *

Verse. Blessed is he whom thou hast chosen and received, O Lord.

* 1 Cor. xv. 39-45.

Verse. His soul shall dwell in good things.

The gospel from John, section xxi.

The Lord spake unto the Jews that came unto him, I am the bread of life . . . . *ending*, at the last day.*

And straightway the last kiss is given, while the singers sing these stichera. Tone viii.

Like, O most glorious wonder!

Who would not weep, my child, because of thy lamented taking from this life; for thou, a babe unwax'd in growth, from the maternal arms, like to a bird, hast quickly flown, and unto all things' Maker hast betaken thee. O child! who would not weep, beholding faded thy clear face, which erewhile beauteous as a lily was? Who would not sigh, my child, and would not cry with wailing because of thy much comeliness, and for the charm of thine estate? for as a ship that leaves no track thou quickly from the eyes art gone. Come, ye, my friends, kinsfolk, and neighbours, and, along with me, let us him kiss whom send we to the grave.

Death is the freeing of the babes; for unparticipants of ills of life they are declar'd, and unto rest attain, and they in Abraham's bosom with heavenly joys are glad, and now along with holy babes in choirs divine rejoice, and festal high in faith they keep; for from corrup-

* Chap. vi. 35-39.

tion, through the love of sin, they, being pure, translated are.

Glory. Tone vi.

On Adam pain befell of old in Eden through the tasting of the tree, when bane the serpent spued; for thereby death hath come on the omnigenous man who ate. But the Lord came, subdued the serpent, and repose bestow'd on us. Then let us cry to him, O Saviour, spare, and rest with thine elect him whom thou hast receiv'd.

Both now. Theotokion.

Thou that alleviation art for those in grief, deliverance of the weak, God-bearing Virgin, save the city and the folk, thou that for those at enmity art peace, for tempest-tost a calm, the faithful's sole defence.

Then, Trisagion. O most holy Trinity . . . . Our Father . . . For thine is the Kingdom . . . .

Then the troparion, With the spirits of the righteous . . . . *Page* 138.

And he commemorateth according to custom, saying the previously written ectenia, and the prayer. Page 139.

Then the deacon. Wisdom.

Choir. The more honourable than the Cherubim . . . . *Glory. Both now.* Lord, have mercy, *thrice.* Bless.

And the priest maketh this dismissal.

Thou that didst arise from the dead, and

hast dominion over quick and dead, Christ our true God, through the prayers of thy most pure Mother, and of all thy Saints, place the soul of the babe, *name*, removed from us, in holy tabernacles, and number it with the just, as being good and the lover of mankind.

Choir. Amen.

And after the dismissal the priest saith.

Thy remembrance is everlasting, O thou deservedly blessed and ever remembered babe, *name.*

And the choir singeth thrice, Everlasting remembrance.

After this the priest saith this prayer, the deacon having said, Let us pray to the Lord, *and the singers,* Lord, have mercy.

O LORD, who guardest babes in the life that now is, and in the world to come preparest for them the amplitude of Abraham's bosom, and, for their purity, bright angelic places where the souls of the righteous are established; do thou thyself, O Lord Christ, accept in peace the soul of thy servant, the babe, *name.* For thou hast said, Suffer the children to come unto me, for of such is the kingdom of heaven. For to thee is due all glory, honour, and worship, with the Father, and with the Holy Ghost, now and ever, and to ages of ages. Amen.

And, taking up the body, they go to the grave,

preceded by the priests and deacons and all the clergy, singing, Holy God . . . .

And, the remains having been laid in the grave, the presiding priest, taking a shovel, scattereth earth in the grave, saying,

The earth is the Lord's, and the fulness thereof, the world and all they that dwell therein.

And they depart giving thanks unto God.

End of the burial of a babe.





Chapter XX.

THE ORDER OF THE LESSER SANCTIFICATION OF WATER.

A table covered with brocade is placed in the middle of the church in the customary place, and water in a stoup. And the priest, having put on epitrachelion and phelonion, and holding in his hand the honourable cross with an aspergillus, is preceded by the deacon with the censer, and by two light-bearers with tapers. And having come before the table, he layeth thereupon the cross, and, taking the censer, he censeth the water crosswise, and beginneth as customarily. And the priest having blessed, we begin psalm cxlii.

O Lord, hear my prayer . . . .

Then, God is the Lord, and hath manifested himself unto us . . . . *thrice, in tone iv.*

And the present troparia, tone iv

To the God-bearing one we now earnestly hie, we, sinful and lowly ones, and bow down, crying in penitence from the depth of the soul, Help us, O Queen, being pitiful unto us: make speed, we are undone by the multitude of iniquities: turn not thy servants empty away; for thee we hold indeed an only trust. *Twice.*

At no time, will we, unworthy ones, be silent, God-bearing one, to tell of thy mighty acts; for, hadst thou not prevented with intercession, who would have delivered us out of so many dangers? and who would have kept us free until now? We will not turn away from thee, O Queen; for thou ever savest thy servants from all ills.

Then, psalm l. Have mercy upon me, O God . . . .

Then we sing these troparia, tone vi.

Thou that didst receive the salutation of the Angel, and didst bring forth thy Creator, save, O Virgin, them that magnify thee.

The first troparion is said twice.

We sing praises unto thy Son, God-bearing one, and cry, O most pure Queen, deliver thy servants from every danger.

Thou art the boast of kings, of prophets and apostles, and of martyrs, and the mediatress of the world, All-undefiled one.

Every tongue of the orthodox praiseth, and blesseth, and glorifieth thy most pure childbirth, O god-wedded Mary.

Grant even unto me, an unworthy one, O my Christ, forgiveness of trespasses, I beseech thee, through the prayers of her that bore thee, as being compassionate.

I have put my trust in thee, God-bearing

one: save me by thy prayers, and grant me forgiveness of iniquities.

Quicken me, O thou that didst bring forth the life-giver and Saviour: save me, by thy prayers, thou blessed trust of our souls.

All-undefiled Virgin, who didst conceive in thy womb the Creator of all things, save our souls by thy prayers.

God-bearing one all-praised, who by word didst above word bring forth the Word, pray him to save our souls.

Propitiate towards me the judge and thy Son, me, above every man most iniquitous, effecting this by thy prayers, O thou Queen.

As it is meet we cry to thee, Hail, God-bearing one, pure ever-virgin! entreating to be saved by thy prayers.

Deliver me from the everlasting fire and the torments that await me, O parent of God, that I may bless thee.

Despise not the supplications of thy servants, O Queen all-extolled, we beseech thee, that we may be delivered from every besetment,

From ailments, and from all afflictions, and from dangers deliver us, even us who fly to thy sacred protection.

Strange is the wonder appertaining thee, God-conceiving one; for the creator of all things, and our God, for our sake and like us, was born of thee.

Thy temple, God-bearing one, is declared a

free hospital for the sick, and a place of consolation for afflicted souls.

Most holy God-bearing one, who didst bring forth the Saviour, save thy servants from dangers, and from every other necessity.

Deliver thy servants from every approaching menace, O most pure Queen, and from every spiritual and bodily harm.

By thy prayers, O God-bearing Virgin, save all them that betake themselves to thee, and deliver them from every want and affliction.

Who hieth to thy temple, O most pure God-bearing one, and receiveth not quickly a spiritual and also a bodily healing?

O Compassionate One, who art besought by all saints and by hosts on high, cleanse me through her that bore thee.

Spare, O Saviour, the souls of our brethren, who have died in hope of life, and pardon and forgive their iniquities.

Hail, Virgin, propitiation of the world! hail, vase of divine manna and golden candlestick of light, O Bride of God!

We sing thee, one God in Trinity, uttering the thrice-holy voice, and praying that we may obtain salvation.

Glory.

O Virgin, who didst bring forth the Saviour, and Master, and Lord of the world! beseech him to save our souls.

Both now.

Hail, mountain! hail, bush! hail, gate! hail, ladder! hail, divine table! hail, Queen, aid of all!

Through the prayers, O Gracious One, of thy most pure Mother, and of all thy Saints, bestow thy mercies upon thy people.

Through the prayers of the glorious Archangels and Angels, and of the hosts on high, safeguard thy servants, O Saviour.

Through the prayers of thine honourable and glorious Baptist, the prophet, the forerunner, O Christ, my Saviour, preserve thy servants.

Through the prayers of glorious apostles and martyrs, and of all thy Saints, bestow thy mercies upon thy people.

Through the prayers of the glorious unmercenary ones, O God-bearing one, preserve thy servants, as being the protection and stablishing of the world.

Glory.

Let us glorify the Father, and the Son, and the Holy Ghost, saying, O Holy Trinity, save our souls.

Both now.

Thou that unspeakably to the uttermost didst conceive and bring forth thy Creator, save, O Virgin, them that magnify thee. *Then,*

Open unto us the gates of mercy, O blessed God-bearing one, that we perish not who put

our trust in thee, but through thee may we be delivered from dangers; for thou art the salvation of the christian race.

Then, Let us pray to the Lord.

Priest. For holy art thou, O our God . . . .

Choir. Amen.

Then the present troparia, tone vi.

Now present is the time that halloweth all, and the just Judge awaiteth us. Then turn thyself to penitence, O soul, exclaiming, as the harlot did, with tears, O Lord, be merciful to me.

Thou, who to-day the healing fountain in the Virgin's all-revered temple hast with waters shower'd, dost with the sprinkling of thy blessing quell the ailments of the weak, O Christ, physician of our bodies and our souls.

A virgin who no nuptials knew thou didst bring forth, and thou, unwedded mother, virgin didst remain, God-bearing Mary: O pray Christ our God that we be sav'd.

Most pure God-bearing Virgin, do thou direct our works, and pray for pardon of our trespasses, as we the angelic song upraise,

Holy God, holy mighty one, holy immortal one, have mercy upon us.

And it is sung as customarily, and, after the trisagion, the deacon saith, Let us attend.

Priest. Peace to all.

Choir. And to thy spirit.

Reader, the prokimenon, tone iii.

The Lord is mine illumination and my Saviour, whom shall I fear?

Verse. The Lord is the defence of my life, of whom shall I be afraid?

The epistle to the Hebrews, section cccvi.

Brethren, he that sanctifieth . . . . *ending*, them that are tempted *

Priest. Peace to thee.

Alleluia, tone vi.

Verse i. My heart uttereth a good word.
Verse ii. I speak of my works unto the King.

The gospel from John, section xiv.

At that time Jesus went up . . . , *ending*, whatsoever disease he had. †

Then the deacon the ectenia.

In peace let us pray to the Lord.
For the peace that is from above . . . .
For the peace of the whole world . . . .
For this holy temple . . . .
For the Most Holy Governing Synod . . . .
For our Most Pious . . . .
That he would assist them and subdue under Their feet . . . .

* Chap. ii. 11 ad fin.

† Chap. v. 1-4.

For this city . . . . *(if it is a monastery)*
For this holy habitation . . . .
For healthiness of weather . . . .
For them that voyage, that journey . . . .

That this water may be hallowed by the might, and operation, and visitation of the Holy Ghost.

That there may come down into this water the cleansing operation of the supersubstantial Trinity.

That this water may be to the healing of soul and body, and to the turning aside of every opposing might.

That the Lord God may send down the blessing of Jordan, and hallow this water.

For all them that need help and assistance from God.

That we may be illuminated with the illumination of understanding by the consubstantial Trinity.

That the Lord God may declare us sons and inheritors of his kingdom, through partaking of this water, and through being sprinkled therewith.

For our deliverance from every affliction . . . .
Help us, save us, have mercy on us . . . .
Commemorating our most holy, most pure . . .
Choir. To thee, O Lord.

Exclamation.

For to thee is due all glory . . . .

Then this prayer.

O LORD our God, mighty in counsel, and wonderful in works, Maker of all creation, who keepest thy covenant and thy mercy towards them that love thee and that keep thy commandments, who acceptest the piteous tears of all them that are in need; for for this cause thou didst come in the form of a servant, not terrifying us with phantoms, but vouchsafing true bodily healing, and saying, Behold, thou art made whole, sin no more: yea, thou didst with clay restore the eyes of the blind, and didst bid him wash, and by a word didst make him see, O thou that breakest the waves of adverse passions, and driest up the salt sea of this life, and quellest the billows of lusts that are hard to be endured; do thou thyself, O man-loving King, who hast given unto us to be invested with a snow-white robe by water and the Spirit, by the partaking of this water, and by being sprinkled therewith, send down upon us thy blessing, which taketh away the defilement of passions. Yea, O Blessed One, we pray thee to visit our infirmities, and to heal our spiritual and bodily weaknesses by thy mercy: through the prayers of our altogether most pure, most blessed Lady, the God-bearing ever-virgin Mary; through the might of the honourable and life-effecting cross; through the intercessions of the honourable heavenly bodiless hosts; of the honourable glorious

prophet, forerunner, and baptist, John; of the holy glorious and all-praised apostles; of our venerable and god-bearing fathers; of our fathers in the saints, the great hierarchs and ecumenical doctors, Basil the great, Gregory the theologian, and John Chrysostom; of our fathers in the saints, Athanasius and Cyril, patriarchs of Alexandria; of our father in the saints, Spyridon, wonderworker of Trimythes; of our father in the saints, archbishop Nicolas, wonderworker of Myrlicia; of our fathers in the saints, Peter, Alexis, Jonas, and Philip, wonderworkers of all Russia; of the holy and glorious great martyr, George, the triumphant; of the holy and glorious great martyr, Demetrius, the myrrh-emitter: of the holy and excellently victorious martyrs; of the holy and righteous god-progenitors, Joakim and Anna; of the holy glorious and unmercenary wonderworkers, Cosmas and Damian, Cyrus and John, Pantelimon and Hermolaus, Sampson and Diomed, Mocius and Anicetus, Thalaleus and Tryphon; and of the holy, *name*, whose memory we keep, and of all thy Saints.

And preserve, O Lord, thy Servant, our Most Pious, Autocratic, Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH, of all Russia. *Thrice.*

And His Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA.

And His Heir, the Right-believing Lord, the

Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH, and all the reigning House.

Save, O Lord, and have mercy upon the Most Holy Governing Synod, give unto them spiritual and bodily health, and be gracious in all things to this thy ministration of the christian polity. Remember, O Lord, every episcopate of the right-believers, that rightly divide the word of thy truth, and every priestly and monastic order, and their salvation. Remember, O Lord, them that hate and them that love us, our ministering brethren here present, and them that for a blessed cause are absent and have desired us, unworthy ones, to pray for them. Remember, O Lord, our brethren that are in bonds and afflictions, and have mercy upon them according to thy great mercy, delivering them from every need. For thou art the fountain of healing, O Christ our God, and to thee we ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Priest. Peace to all.

Choir. And to thy spirit.

Deacon. Bow your heads to the Lord.

Choir. To thee, O Lord.

And the priest secretly the prayer.

INCLINE thine ear, O Lord, and hearken unto us, thou who didst vouchsafe to be baptized in Jordan, and didst hallow the waters; and do thou bless us all, who through the bending of our necks indicate the representation of service; and count us worthy to be filled with thy sanctification through the partaking of this water; and may it be unto us, O Lord, for the healing of soul and body.

Exclamation. For thou art our sanctification, and to thee we ascribe glory, and thanksgiving, and worship, with thine unbeginning Father, and with thine all-holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

Choir. Amen.

Then, taking the honourable cross, he blesseth the water thrice, dipping it and raising it perpendicularly in the form of a cross, and singing the present troparion in tone i thrice.

O Lord, save thy people, and bless thine inheritance, granting victory to our Right-believing EMPEROR, *name*, over enemies, and preserving thine estate by thy cross.

And after this they sing this troparion, tone ii.

Make us worthy of thy gifts, O God-bearing Virgin, overlooking our iniquities, and vouchsafing cures unto them that in faith receive thy blessing, O thou most pure.

Then the priest kisseth the honourable cross, as also do all the people, and he sprinkleth all with the sanctified water, and the altar, and the whole church. And the people sing the present troparia, tone iv.

Having a fountain of remedies, O holy unmercenary ones, ye bestow healings unto all that are in need, as being counted worthy of mighty gifts from the ever-flowing fountain of our Saviour; for the Lord hath said unto you, as unto co-emulators of the apostles, Behold, I have given unto you power over unclean spirits so as to cast them out, and to heal every sickness and every wound. Therefore in his commandments having virtuously liv'd, freely ye receiv'd, freely ye bestow, healing the sufferings of our souls and bodies.

Attend unto the supplications of thy servants, thou altogether undefiled one, quelling the uprisings of evils against us, and releasing us from every affliction; for thee we have alone a sure and certain confirmation, and we have gained thy mediation that we may not be put to shame, O Queen, who call upon thee. Be instant in supplication for them that faithfully exclaim to thee, Hail, Queen, thou aid of all, the joy and safeguard, and salvation of our souls!

Accept the prayers of thy servants, O Queen, and deliver us from every necessity and grief.

And, after the sprinkling, the ectenia.

Have mercy upon us, O God . . .

Furthermore let us pray for the preservation of this holy habitation, and of every city and country, from famine, pestilence, earthquake, flood, fire, sword, invasion of strangers, and civil war, that our good and man-loving God may be gracious and favourably disposed to turn away from us every rage that riseth against us, and to deliver us from his impending and righteous threatening, and to have mercy upon us.

Lord, have mercy, *xl.*

And the priest exclaimeth,

Hear us, O God our Saviour, thou hope of all the ends of the earth . . . . *and the rest.*

Choir. Amen.
Priest. Peace to all.
Choir. And to thy spirit.
Deacon. Let us bow our heads to the Lord.
Choir. To thee, O Lord.

Priest, this prayer with a loud voice.

O MOST merciful Master, O Lord Jesus Christ our God, through the prayers of our all-holy Lady, the God-bearing ever-virgin Mary; through the might of the honourable and life-effecting cross; through the intercession of the honourable heavenly bodiless hosts; of the honourable glorious prophet, forerunner, and baptist, John; of the holy

glorious and all-praised apostles; of the holy glorious and excellently victorious martyrs; of our venerable and god-bearing fathers; of our fathers in the saints. the great ecumenical doctors and divines, Basil the great, Gregory the theologian, and John Chrysostom; of our father in the saints, archbishop Nicolas, wonderworker of Myrlicia; of our fathers in the saints, Peter, Alexis, Jonas, and Philip, wonderworkers of all Russia; of the holy and righteous god-progenitors, Joakim and Anna, *and of the holy, name, whose is the temple,* and of all thy Saints, make our prayer acceptable unto thee; grant unto us forgiveness of our iniquities; cover us with the shelter of thy wings; remove far from us every enemy and adversary; give peace to our life; O Lord, have mercy upon us, and upon thy world, and save our souls, as being good and the lover of mankind.

Choir. Amen.

And the dismissal.





Chapter XXI.

THE ORDER OF THE GREAT SANCTIFICATION ON THE HOLY THEOPHANY.

After the priest hath said the prayer behind the ambo, we all go to the baptismal font, the taper-bearers going in front, and after them the deacons and priests with the gospel and with incense, while the brethren sing the present troparia.

Tone viii.

The voice of the Lord crieth upon the waters saying, O come ye, and all receive the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ, who is made manifest. *Thrice.*

To-day the nature of the waters is sanctified, and the Jordan is divided, and turneth back the flowing of its waters, beholding the baptism of the Master. *Twice.*

As a man thou didst come to the river, O Christ the King, desiring to receive the baptism of a servant, O thou good one, at the hand of the Forerunner, because of our sins, O lover of mankind. *Twice.*

Glory. Both now. The same tone.

To the voice crying in the wilderness, Prepare ye the way of the Lord, thou didst come, O Lord, taking the form of a servant, asking for baptism, thou who knowest not sin. The waters beheld thee, and were afraid. The Forerunner became trembling, and cried, saying, How shall the lamp of light be lighted? how shall the servant lay hands upon the Master? Sanctify thou me and the waters, O Saviour, thou that takest away the sins of the world.

And straightway, standing by the baptismal font, the deacon saith, Wisdom.

And the reader, the reading from the prophesy of Esaias.

Chap. xxxv.

THUS saith the Lord, Let the thirsty desert be glad, let the wilderness rejoice, and blossom as a rose, and let them bud forth and be exceedingly glad. And let the desert of Jordan rejoice, and the glory of Libanus shall be given unto it, and the honour of Carmel, and my people shall behold the glory of the Lord, and the exaltedness of God. Strengthen ye the weak hands, and comfort ye the feeble knees; and say unto them that are faint-hearted in intention, Be ye strong, and fear not, behold our God will render judgment, he will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame

man leap as an hart, and the tongue of the deaf be distinct; for in the wilderness shall water break out, and a ravine in a thirsty land. And waterless places shall become pools, and in a thirsty land shall be a spring of water: there shall be joy of birds, abodes of syrens, and reeds and pools. And there shall be a pure way, and it shall be called a holy way; and the impure shall not pass there, neither shall an impure way be there, and the dispersed shall walk therein, and shall not wander. And no lion shall be there, nor of evil beasts shall one enter there, nor be found there; but the redeemed and chosen of the Lord shall walk therein. And they shall return and come to Sion with joy and gladness, and everlasting joy shall be upon their heads: praise, and gladness, and joy shall penetrate them, and pain, grief, and sighing shall flee away.

The reading from the prophecy of Esaias.

Chap. lv. THUS saith the Lord, O every one that thirsteth, come ye to the water, and as many as have no money, come ye, buy, and eat and drink, wine and fat, without money and without price. Wherefore do ye spend money for that which is not bread, and labour for that which satisfieth not? hearken ye to me, and eat that which is good, and let your soul delight itself in good things. Incline your ears, and follow in my ways; hearken unto me, and your soul shall live in good things; and I will

promise unto you an everlasting testament, even faithful things befitting unto David. Behold, I have given him to be a testimony among the nations, a prince and a commander among the nations. Behold, nations that have not known thee shall call upon thee, and people that have not recognised thee shall have recourse unto thee, because of the Lord thy God and the holy one of Israel, for I have glorified thee. Seek ye God, and, when ye have found him, call upon him, if haply he may draw nigh unto you. Let the impious forsake his ways, and the transgressing man his counsels; and turn ye unto the Lord your God, and ye shall be pitied; for in much wise he forgiveth your sins. For my counsels are not as your counsels, neither as your ways are my ways, saith the Lord. For as the heaven standeth far from the earth, so standeth my way from your ways, and your contemplations from my thoughts. For as the rain or the snow cometh down from heaven, and returneth not thither, until it soaketh the earth, and generateth, and increaseth, and giveth seed to the sower, and bread to the eater, so shall my word be which goeth out of my lips, and returneth not unto me void, until it accomplisheth all that I have wished, and furthereth my ways and my commandments. For ye shall go forth with joy, and be taught with gladness: for the mountains and the hills shall leap, expecting you with joy,

and all the trees of the field shall clap their hands. And instead of the thorn shall come up the cypress, and instead of the nettle shall come up the myrtle; and it shall be to the Lord for a name and for an everlasting sign, and it shall not be cut off.

The reading from the prophecy of Esaias.

Chap xii. THUS saith the Lord, Ye shall draw water with joy out of the wells of salvation. And thou shalt say in that day, Confess ye unto the Lord, and call upon his name, declare his glory unto the nations, make mention that his name is exalted. Sing ye the name of the Lord, for he hath wrought excellent things: declare ye these throughout all lands. Rejoice and be glad, ye that dwell in Sion, for the holy one of Israel is exalted in the midst thereof.

Deacon. Wisdom.

Reader, prokimenon, tone iii.

The Lord is mine illumination, and my Saviour, whom shall I fear?

Verse. The Lord is the defence of my life, of whom shall I be afraid?

The epistle to the Corinthians, section cxliii, from the paragraph,

Chap. x. BRETHREN, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the

cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of the spiritual rock that followed them, and the rock was Christ.

Alleluia, tone iv.

Verse. The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon many waters.

Chap. i.

The gospel from Mark, section ii.

AT that time Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there was a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And the deacon saith the ectenia.

In peace let us pray to the Lord.
For the peace that is from above . . . .
For the peace of the whole world . . . .
For this holy temple . . . .
For the Most Holy Governing Synod . . . .
For our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia; and for His Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA.

For His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke NICOLAUS

ALEXANDROVITCH ; and for all the Reigning House.

That he would assist Them, and subdue . . . .

For this city, *(if it is a monastery,* For this holy habitation) . . . .

For healthiness of weather . . . .

For them that voyage, that journey . . . .

That this water may be hallowed by the might, and operation, and descent of the Holy Ghost, let us pray to the Lord.

That there may come down into these waters the cleansing operation of the supersubstantial Trinity, let us pray to the Lord.

That there may be bestowed upon them the grace of redemption, the blessing of Jordan, through the might, and operation, and descent of the holy Ghost, let us pray to the Lord.

That he would quickly beat down satan under our feet, and destroy every evil counsel that he conceiveth against us, let us pray to the Lord.

That the Lord our God may deliver us from every evil device, and from the essay of the adversary, and may count us worthy of promised blessings, let us pray to the Lord.

That we may be illuminated with the illumination of understanding and piety through the descent of the Holy Ghost, let us pray to the Lord.

That the Lord God would send down the blessing of Jordan, and hallow these waters, let us pray to the Lord.

That this water may be a gift of sanctification, a loosing of sins, for the healing of soul and body, and for every befitting need, let us pray to the Lord.

That this water may well up unto eternal life, let us pray to the Lord.

That it may be manifested to the destruction of every counsel of visible and invisible enemies, let us pray to the Lord.

For them that laid and draw thereof for the sanctification of houses, let us pray to the Lord.

That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.

That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Ghost, let us pray to the Lord.

That the Lord God may hearken unto the voice of the prayer of us sinners, and have mercy upon us, let us pray to the Lord.

For our deliverance from every affliction . . . .

Help us, save us, have mercy . . . .

Commemorating our most holy, most pure, most blessed . . . .

While these are being said, the priest saith this prayer secretly.

LORD Jesus Christ, the only-begotten Son, that art in the bosom of the Father, O thou true God, fountain of life and immortality, thou light of light, that camest into the world

to enlighten it; do thou dawn upon our mind by thy Holy Ghost, and accept us offering magnifying and thanksgiving unto thee for thy wonderful mighty works from eternity, and for thy saving providence in these last ages, in which thou hast assumed our impotent and poor substance, and, condescending to the estate of a servant, who art King of all things, didst furthermore endure to be baptized in Jordan by the hand of a servant, that thou, the sinless one, having sanctified the nature of water, mightest lead us unto regeneration by water and the spirit, and stablish us in the aforetime liberty. And, celebrating the memory of this divine mystery, we beseech thee, O man-loving Master, Sprinkle thou also upon us, thine unworthy servants, according to thy divine promise, pure water, the gift of thy tenderness, that the prayer of us sinners over this water may be acceptable through thy grace, and that thereby thy blessing may be bestowed upon us and upon all thy faithful people, to the glory of thy holy and adorable name. For to thee is due all glory, honour, and worship, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

And he saith to himself, Amen.

And when the deacon hath finished the ectenia, the priest beginneth this prayer with a loud voice.

Great art thou, O Lord, and wonderful are

thy works, and no word shall be sufficient for the praise of thy wonders. *Thrice.*

For thou by thy will hast from nothingness brought all things into being, and, by thy power, thou sustainest creation, and, by thy foreknowledge, directest the world. Thou from four elements hast formed creation, and hast crowned the circle of the year with four seasons. All the spiritual powers tremble before thee, the sun praiseth thee, the moon glorifieth thee, the stars make intercession with thee, the light hearkeneth unto thee, the depths shudder at thy presence, the springs of water serve thee. Thou hast stretched out the heavens as a curtain, thou hast founded the earth upon the waters, thou hast bounded the sea with sand, thou hast diffused the air for breathing. The angelic powers minister unto thee, the choirs of archangels worship thee, the many-eyed cherubim, and the six-winged seraphim, standing and flying around, cover themselves with fear of thine unapproachable glory. For thou, being the uninscribable, unbeginning and unspeakable God, didst come down upon earth, taking the form of a servant, being made in the likeness of men; for thou, O Master, through the tenderness of thy mercy, didst not endure to behold the race of men tormented by the devil, but thou didst come and save us. We confess thy grace, we proclaim thy mercy, we conceal not thy beneficence. Thou hast set at liberty

the generations of our nature, thou didst hallow the virginal womb by thy birth. All creation praiseth thee who didst manifest thyself; for thou, O our God, wast seen upon earth, and didst dwell together with men. Thou didst hallow the streams of Jordan, sending down from heaven thy Holy Ghost, and didst crush the heads of the dragons that lurked therein.

And the priest then saith this thrice, and blesseth the water with his hand at eaeh verse.

Do thou thyself, O man-loving King, be present now also through the descent of thy Holy Ghost, and sanctify this water.

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, fulfilled with angelic strength, that all they that draw and partake thereof may have it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of houses, and for every befitting need. For thou art our God, who through water and the spirit hast renewed our nature fallen through sin: thou art our God, who through water didst overwhelm sin in the time of Noe: thou art our God, who through the sea by Moses didst deliver the Hebrew race from the servitude of Pharao: thou art our God, who didst divide the rock in the wilderness,

and it gushed waters and poured streams, and satisfied thy thirsty people: thou art our God, who through water and fire by Elias didst convert Israel from the error of Baal.

And do thou thyself now, O Master, sanctify this water by thy Holy Ghost. *Thrice.*

And grant unto all them that touch it, and partake thereof, and are sprinkled therewith, sanctification, healing, cleansing, and blessing.

Save, O Lord, thy Servant, our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia, *thrice.*

And his Consort, the Most Pious Lady, THE EMPRESS MARIA THEODOROVNA.

And His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH, and all the Reigning House.

Save, O Lord, and have mercy upon the Most Holy Governing Synod.

And keep them under thy protection in peace, subdue under Them every enemy and adversary, grant unto Them all desires for salvation and eternal life, that by elements, and by men, and by angels, and by things visible and invisible thy most holy name may be glorified, with the Father and the Holy Ghost, now and ever, and to ages of ages. Amen.

Priest. Peace to all.

Deacon. Bow your heads to the Lord.

Priest, the bowing down prayer.

Incline thine ear, O Lord, and hearken unto us, thou that didst vouchsafe to be baptized in Jordan, and didst hallow the waters; and bless us all, who through the bending of our necks indicate the representation of service; and count us worthy to be filled with thy sanctification through partaking of this water; and may it be to us, O Lord, for the healing of soul and body.

Exclamation.

For thou art our sanctification, and to thee we ascribe glory, and thanksgiving, and worship, with thine unbeginning Father, and with thy Most Holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And straightway, blessing the water crosswise with the honourable cross, he dippeth it perpendicularly, sinking it in the water and raising it, holding it with both hands, and singing the present troparion in tone i.

In Jordan when thou wast baptized, O Lord, the worship of the Trinity was manifested; for the Parent's voice bore witness unto thee, naming thee the well-beloved Son; and the Spirit, in appearance of a dove, testified to the surety of the word. Thou who wast manifested, O Christ God, and enlightenest the world, glory to thee.

And the same is sung by the singers.

Again a second time in like manner he signeth the water. And a third time in like manner. And the priest, having taken of the sanctified water in a salver, turneth himself with his face towards the west, holding the cross in his left hand and the aspergillus in his right. And first the president approacheth, and kisseth the honourable cross, and the priest signeth him in the face with the aspergillus with the sanctified water. Then the priests come forward in their order. And after this all the brotherhood in order.

And the troparion,

In Jordan when thou wast baptized, O Lord . . . . *is sung many times, until all the brotherhood are sanctified with the sprinkling of the water.*

And straightway we go into the temple, singing the idiomelon, tone vi.

Ye faithful, let us sing the greatness of God's providence for us; for he that for our sins became a man, in Jordan for our cleansing cleansed was, himself alone being pure and uncorrupt, me hallowing and the waters, and the dragons' heads crushing the water in. Then, brethren, let us water draw with joy; for unto them that draw in faith the Spirit's grace invisibly is given by Christ, the God and Saviour of our souls.

Then, Blessed be the name of the Lord . . . . *thrice.*

And Psalm xxxiii. I will bless the Lord at all times . . . .

And, first having drunk of the sanctified water, we receive the antidoron from the priest. And he maketh the full dismissal.

He that vouchsafed to be baptized in Jordan for our salvation, Christ our true God, through the prayers of his Most Pure Mother, and of all the Saints, have mercy upon us and save us, as being good and the lover of mankind.





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Chapter XXIV. PRAYER AT THE BLESSING OF FLESH-MEAT ON THE HOLY AND GREAT SUNDAY OF PASCHA.

The priest maketh,

Blessed be our God . . .

Christ is risen . . . . *thrice.*

Then, Let us pray to the Lord.

Lord, have mercy.

O LORD Jesus Christ, our God, look thou upon the flesh-meat, and sanctify it, as thou didst sanctify the ram which the faithful Abraham brought unto thee, and as the lamb which Abel offered unto thee as a holocaust, likewise also as the fatted calf which thou didst bid to be killed for thy prodigal son when he returned again to thee, that as he was counted worthy to enjoy thy grace, so may we also enjoy those things that are sanctified and blessed by thee for the nourishment of us all. For thou art the true nourishment, and the giver of good things, and to thee we

Priest, the bowing down prayer.

Incline thine ear, O Lord, and hearken unto us, thou that didst vouchsafe to be baptized in Jordan, and didst hallow the waters; and bless us all, who through the bending of our necks indicate the representation of service; and count us worthy to be filled with thy sanctification through partaking of this water; and may it be to us, O Lord, for the healing of soul and body.

Exclamation.

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Ye faithful, let us sing the greatness of God's providence for us; for he that for our sins became a man, in Jordan for our cleansing cleansed was, himself alone being pure and uncorrupt, me hallowing and the waters, and the dragons' heads crushing the water in. Then, brethren, let us water draw with joy; for unto them that draw in faith the Spirit's grace invisibly is given by Christ, the God and Saviour of our souls.

Then, Blessed be the name of the Lord . . . . *thrice.*

ascribe glory, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

Chapter XXV.

PRAYER AT THE BLESSING OF CHEESE AND EGGS.

MASTER, Lord our God, author and creator of all things, bless thou the curdled milk, and with this also the eggs, and preserve us in thy goodness, that, as we partake of these, we may be filled with thine ungrudgingly bestowed gifts, and with thine unspeakable goodness. For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Chapter XXVI

PRAYER AT THE PARTAKING OF GRAPES ON THE VI TH DAY OF AUGUST.

Let us pray to the Lord.

Lord have mercy.

BLESS, O Lord, this new fruit of the vine, which through the salubrity of the air, and through showers of rain and temperate weather, thou art well-pleased should at this time attain unto maturity. May our partaking of this new growth of the vine be for gladness, and for the offering of a gift unto thee for the

cleansing of sins, through the sacred and holy body of thy Christ, with whom thou art blessed, together with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And be it known that this prayer is said, where there are vineyards, over grapes, and these are brought into the temple for a blessing on this sixth day of August. But here in great Russia, where, vineyards are not found, apples are this day brought into the temple, and the prayer for them that offer first-fruits is said, of which the beginning is,

Master, Lord our God . . . .

And likewise other fruits, let each be brought in their season to the temple for a blessing, and then let the prayer be said over them.

Chapter XXVII.

PRAYER FOR THEM THAT OFFER FIRST-FRUITS.

MASTER, Lord our God, who biddest everyone according to their purpose to offer unto thee thine own of thine own, and bestowest upon them in return thine everlasting blessings, who didst favourably accept the offering of as much as she could of the widow; do thou now also accept the things offered by thy servant, *name*, and vouchsafe to lay up the same in thine eternal treasury, and grant unto him abundant possession of thy worldly blessings, together with all things that are serviceable unto him.

For blessed is thy name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Chapter XXVIII

PRAYER AT THE LAYING OF THE FOUNDATION OF A HOUSE.

O GOD Almighty, who didst make the heaven in understanding, and didst found the earth on its firmness, thou builder and creator of all; look upon thy servant, *name*, who purposeth, in the might of thy strength, to erect a house for habitation, and to set it up with a building. Do thou stablish the same on a firm rock, and, according to thy divine evangelical voice, so found it that neither wind nor water, nor anything whatsoever may be able to injure it. Be pleased to bring it to completion, and deliver them that desire to live therein from every snare of the enemy.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Chapter XXIX.

PRAYER WHEN ONE ENTERETH INTO A NEW HOUSE.

O GOD our Saviour, who was pleased to enter in under the roof of Zaccheus, and didst bring salvation unto him and unto all his

house; do thou thyself now also preserve unhurt from every harm them that have purposed to live here, and offer unto thee prayers and supplications through us unworthy ones, blessing those whose dwelling-place is here, and preserving their life without snares.

For to thee is due all glory, honour, and worship, with thine unbeginning Father, and with thy most holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

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Chaper XXXIII

PRAYER FOR ONE THAT PURPOSETH TO GO ON A JOURNEY.

O GOD, our God, the true and living way, who didst journey with thy servant Joseph; do thou journey with thy servant, *name*, and deliver him from every storm and snare, and peace and vigour continually provide. Be pleased that, having accomplished every intention of righteousness, according to thy commandment, and being filled with temporal and heavenly blessings, he may return again.

For thine is the kingdom, and the power,

and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

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APPENDIX.

THE LAYING ON OF HANDS.

CONTENTS OF APPENDIX.



THE LAYING ON OF HANDS.

THE OFFICE FOR THE APPOINTMENT OF A READER AND SINGER IS PERFORMED ON THIS WISE.

He that is to be made a taper-bearer is brought by two subdeacons into the middle of the church, and he maketh three reverences. And, turning himself, he boweth thrice to the Archpriest; and, having been conducted to the Archpriest, he boweth his head, and the Archpriest signeth him crosswise with the hand upon his head thrice. And after this, placing his hand upon his head, he saith this prayer.

LORD, who with the light of thy wonders enlightenest all creation, who knowest the intention of each before it is formed, and strengthenest them that desire to serve thee; do thou thyself adorn with thine unspotted and undefiled robes thy servant, *name*, who is minded to precede thy holy mysteries as a taper-bearer, that, being enlightened and meeting thee in the world to come, he may obtain an incorruptible crown of life, rejoicing with thine elect in everlasting blessedness.

Exclamation. For hallowed is thy name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

And be it noted that, if the liturgy be not celebrated, the Archpriest maketh the beginning, Blessed be our God . . . . *and then is sung,* O heavenly King . . . . *Trisagion.* O most holy Trinity . . . . Our Father . . . . For thine is the kingdom . . . . *And the troparion of the day is said.*

But if the liturgy be celebrated, O heavenly King . . . . *and Trisagion and* Our Father . . . . *are not sung, and only these troparia are said.*

O holy apostles, pray the merciful God that he may grant our souls remission of sins.

The grace of thy mouth, shining forth like fire, hath illuminated the universe, hath offered the world treasures of liberality, and hath shewed to us the height of humility. And as thou instructest by thy words, O father John Chrysostom, pray Christ, the Word of God, to save our souls.

Thy sound is gone forth into all the earth, which hath received thy word, whereby thou hast divinely taught, hast explained the nature of things that are, and brightened the customs of men, O royal divine, venerable father: pray thou Christ God to save our souls.

The shepherd's reed of thy divinity hath overcome the trumpets of the orators; for as to him that seeketh the deep things of the spirit,

so was the grace of language accorded thee. Then, father Gregory, pray Christ God to save our souls.

Glory. Both now.

Through the prayers, O Lord, of all the saints, and of the God-bearing one, grant thy peace to us, and have mercy upon us, as being alone compassionate.

Then the Archpriest sheareth his head crosswise, saying, In the name of the Father. *A protodeacon and a reader, or a singer, say,* Amen. *Archpriest.* And of the Son. *Protodeacon.* Amen. *Archpriest.* And of the Holy Ghost. *Protodeacon.* Amen.

Then the Archpriest putteth the short phelonion on him, and again thrice signeth him crosswise on his head with the hand, and layeth his hand upon him, and prayeth thus,

O LORD God almighty, elect this thy servant, and sanctify him, and grant unto him, in all wisdom and understanding, to practise the study and reading of thy divine words, preserving him in a blameless course of life.

Exclamation.

Through the mercy, and compassions, and love to man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And after the prayer the Archpriest openeth the

book of the apostles over the head of the reader. And the subdeacons conduct him from the Archpriest, and place him in the middle of the church, with his face towards the east, and give him the book of the apostles, and he readeth thus, The reading of the message of the holy apostle Paul to the Romans (or, to others). And he readeth the portion of the epistle that is appointed, from the beginning to the end, and turneth himself and boweth thrice to the Archpriest according to rite. And the subdeacons take off from him the phelonion, and conduct him to the Archpriest. And the Archpriest again signeth his head thrice with the hand. And they bring the sticharion to the Archpriest, and he signeth the sticharion with his hand over the cross. And he that hath been appointed, having signed himself with his hand, kisseth the cross upon the sticharion, and the hand of the Archpriest; and the subdeacons vest him with the sticharion. And the Archpriest addresseth him on this wise,

Child, the first degree of the priesthood is that of reader. Therefore it becometh thee to read every day in the divine scriptures, that they that hear, considering thee, may receive edification, and that thou, in nowise shaming thine election, mayest prepare thyself for a more advanced degree. For, living temperately, holily, and righteously, thou shalt gain the mercy of the man-loving God, and make thyself worthy of a higher ministry, in Christ Jesus our Lord, to whom be glory to ages of ages. Amen.

Then the Archpriest saith on this wise,

Blessed be the Lord, lo, the servant of God, *name*, becometh reader of the most holy church, *name*, in the name of the Father, and of the Son, and of the Holy Ghost.

And the Archpriest giveth him a lamp, and he standeth before the Archpriest with the lamp in the indicated place.

And if there be several readers to receive the laying on of hands they receive this together, and the prayer is said in the plural.

THE OFFICE THAT IS USED AT THE LAYING ON OF HANDS OF A SUBDEACON.

Now if on the same day he is to receive the laying on of hands for the subdiaconate, after the investing with the sticharion, the subdeacons bring a sticharion-girdle to the Archpriest. And the Archpriest maketh the sign of the cross upon the girdle, and he that is to receive the laying on of hands kisseth the girdle, and the hand of the Archpriest, and they gird him. And the Archpriest signeth him with the hand upon the head thrice. After this the protodeacon saith, Let us pray to the Lord. *And the Archpriest, having laid his hand upon him, saith this prayer.*

O LORD our God, who through one and the same holy Spirit, distributest gifts to them whom thou hast chosen, bestowing various

orders in thy church, and appointing degrees of service therein for the ministration of thy divine and spotless mysteries, who, in thine unspeakable foreknowledge, dost also appoint this thy servant to be worthy to serve in thy holy church; do thou thyself, O Master, preserve him blameless in all things, and grant unto him to love the beauty of thy house, to stand at the doors of thy holy temple, to kindle the lamp of the tabernacle of thy glory; and plant him in thy holy church as a fruitful olive-tree that beareth fruit of righteousness; and, at the time of thine advent, declare thy servant perfected to receive the reward of them that have been acceptable unto thee. *Exclamation.*

For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

And after the prayer the subdeacons give a ewer to him that is receiving the laying on of hands, and lay a towel upon his shoulder; and the Archpriest washeth his hands. And he that is receiving the laying on of hands for subdeacon poureth water on the hands of the Archpriest. After this he that is receiving the laying on of hands, and the other subdeacons, kiss the Archpriest's hand, and betake themselves from him to the indicated place. And he that is receiving the laying on of hands for subdeacon standeth, holding the ewer, and the wash-hand basin, together with the towel, until the

cherubic hymn. And he saith, Trisagion. O most holy Trinity . . . . Our Father . . . . Lord, have mercy. I believe in one God . . . . Forgive, remit . . . . *and whatever else he is minded to say secretly. And during the cherubic hymn he is conducted before the royal doors to the Archpriest; and the Archpriest washeth his hands according to rite, and saith the prayer. Then he signeth the water with his hand crosswise thrice. And the Archpriest with this sanctified water wetteth his eyes, ears, nostrils, and lips. And at the great introit he walketh behind all the ministers. And when the Archpriest taketh up the holy things, and all the ministers proceed into the altar, he that is receiving the laying on of hands for subdeacon boweth to the Archpriest, and beareth water to the right and left choirs, and to the people, and they all splash themselves with this water. And they conduct him back to the altar, and they pour the water that remaineth into the piscina. And, being conducted, he remaineth before the royal doors, and standeth in the indicated place according to rite. And when the Archpriest hath said,* And may the mercies . . . . *after this exclamation he is conducted into the altar by the subdeacons according to rite, and, having received a blessing from the Archpriest, he standeth with the subdeacons.*

THE OFFICE THAT IS USED AT THE LAYING ON OF HANDS OF A DEACON.

After the Archpriest hath said,

And may the mercies of the great God . . . . *the subdeacons bring forward the throne, and place it before the holy table, but somewhat on the left side, so that they may not turn their backs towards the holy things. And the Archpriest seateth himself thereupon, and they take him that is to receive the laying on of hands from the middle of the church, two subdeacons holding him between them, each of them laying one hand upon his neck, and with the other hand holding him by the hands, and they bow him down as lowly as possible. And a deacon in the altar saith,* Bid. *Then, having advanced somewhat, they bow him down as before. And another deacon saith,* Bid ye. *Then they come nigh unto the holy gates of the altar, and bow him down before the Archpriest.*

And the protodeacon saith,

Bid, right reverend master.

And the subdeacons leave him that is to receive the laying on of hands at the royal gates, and two receive him, a protodeacon and a deacon, one by the right and the other by the left hand, and he boweth himself to the Archpriest. And the Archpriest signeth him with the hand crosswise, and they conduct him round the holy table, they that lead him and the others singing,



O holy martyrs, who valiantly contended, and are crown'd; pray ye the Lord for mercy on our souls.

Then they that are without sing the same once. And he that is receiving the laying on of hands kisseth the four corners of the holy table, and the hand of the Archpriest, and his knee. Then they conduct him round again, singing,

Glory to thee, Christ God, apostles' boast, and martyrs' joy, whose preaching was the consubstantial Trinity.

And the choir without singeth the same once. And he that is receiving the laying on of hands again kisseth the holy table in like manner as before, and the Archpriest's epigonation, and his hand.

Then again they conduct him round, singing,

Rejoice, O Esaias, the virgin is with child, and bringeth forth a son, Emmanuel, God and man: the orient is his name, whom magnifying, we call the virgin blessed.

And they make the rite, as before written. And they sing the same without. Then the Archpriest riseth, and they remove the throne, and he that is receiving the laying on of hands goeth to the right side of the Archpriest, and boweth himself before the holy table thrice, saying, O God, cleanse me, a sinner. *And, bending the right knee, he placeth his palms crosswise on the holy table, and layeth also his forehead between his hands on the holy table. The*

Archpriest placeth the end of the omophorion on the head of him that is receiving the laying on of hands, and blesseth him upon the head thrice. And the protodeacon or the deacon having said, Let us attend, *the Archpriest, holding his hand upon his head, readeth aloud in the hearing of all them that stand in the altar,*

The divine grace, which always remedieth that which is feeble, and supplieth that which is lacking, layeth hands upon, *name*, the most pious subdeacon to be deacon: let us therefore pray for him, that the grace of the all-holy Spirit may come upon him.

And the priests within sing, from the right hand side, Lord, have mercy, *thrice. Then again, from the left hand side, the same thrice. And the singers without, in the right and left choirs,* Kyrie eleison, *antiphonally thrice slowly, while the Archpriest readeth the prayer. Then the Archpriest blesseth him upon the head thrice, holding his hand upon the head of him that is receiving the laying on oj hands. The protodeacon saith,* Let us pray to the Lord, *in a low voice.*

And the Archpriest saith the prayer secretly.

O LORD our God, who, by thy foreknowledge sendest the gift of thy holy Spirit on them that are destined, by thine unsearchable might, to be ministers, and to serve at thy spotless mysteries; do thou thyself, O Master, preserve in every virtue this man whom thou art

well-pleased to lay hands upon by me for the ministry of the diaconate, he holding the mystery of the faith in a pure conscience. Give unto him the grace which thou gavest to thy proto-martyr Stephen, whom thou didst first call to the work of thy ministry; and make him worthy to use, as may be acceptable unto thee, the degree which, by thy goodness, is given unto him (for they that minister well prepare for themselves a good degree); and do thou declare him thy perfect servant.

Exclamation.

For thine is the kingdom, and the power,
and the glory, of the Father, and of
the Son, and of the Holy Ghost,
now and ever, and to
ages of ages.
Amen.

And the protodeacon readeth that which is of peace in a low voice. In peace let us pray to the Lord. *And they answer to each petition,* Lord have mercy, *once.* For the peace that is from above . . . . For the peace of the whole world . . . . For our archpriest, *name,* for his priesthood, assistance. continuance, peace, health, salvation, and for the work of his hands, let us pray to the Lord. For the servant of God, *name,* now receiving the laying on of hands for deacon, and for his salvation, let us pray to the Lord. That the man-loving God may bestow on him a spotless and blame-

less diaconate, let us pray to the Lord. For our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia, and for all HIS palace and army, let us pray to the Lord. For this city . . . . For our deliverance . . . . Help us, save us, have mercy on us . . . . Commemorating our most holy, most pure . . . . *They answer*, To thee, O Lord.

And the Archpriest, holding his hand on the head of him that is receiving the laying on of hands, saith the second prayer.

O GOD our Saviour, who, by thine incorruptible voice, didst appoint the law of the diaconate unto thine apostles, and didst declare the protomartyr Stephen of such rank, and proclaim him the first to fulfil the work of a deacon, as it is written in thy holy gospel, Whosoever desireth to be the first among you, let him be your minister; do thou, O Master of all, fill this thy servant, whom thou hast made worthy to enter on the ministry of a deacon, with all faith, and love, and power, and sanctification, through the visitation of thy holy and life-creating Spirit (for it is not by the imposition of my hands, but by the presence of thy compassions, that grace is given unto them that are worthy of thee), that he, being without any sin, may stand blameless before thee in the fearful day of thy judgment, and may receive the unfailing reward of thy promise.

Exclamation. For thou art our God, and to thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages. Amen.

Then they raise him up, and loosen his girding. And the Archpriest, taking the orarion, layeth it upon his left shoulder saying with a loud voice, Axios. *And they sing in the altar thrice,* Axios. *And in like manner without by both choirs. Then the maniples are given him, and the Archpriest saith,* Axios. *And they sing the same in the altar thrice, and in like manner without. Then the fan is given him, and the Archpriest saith,* Axios. *And they sing in the altar and without according to custom. And he kisseth the Archpriest on the shoulder, and placeth himself by the altar, and fanneth the holy things.*

THE OFFICE THAT IS USED AT THE APPOINTMENT OF AN ARCHDEACON AND A PROTODEACON.

He that is to be appointed an archdeacon is led by a protodeacon and a deacon unto the right reverend Archpriest in the middle of the church, where the Archpriest is standing at the time of the introit with the gospel; and he inclineth himself to his girdle before the Archpriest thrice, and boweth his head. And the Archpriest, sitting, signeth him with the hand on his head crosswise, thrice; and, rising, he layeth his hand upon his head. And the deacon having said, Let us pray to the Lord,

the Archpriest saith this prayer.

MASTER, Lord our God, who, by thine unspeakable providence, hast given to our race archdeaconship, that they that are endued therewith may command and serve with the subordinate ministers at thy divine mysteries; do thou thyself endue with this grace of archdeaconship thy present servant, *name*, and adorn him with thy virtue to stand at the head of the deacons of thy people, and to be a good example to them that are under him. And make him to attain unto a ripe old age to glorify thy majestic name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Then the Archpriest signeth his head crosswise, saying, Blessed be the Lord, lo, the servant of God, *name*, is archdeacon (or protodeacon) in the name of the Father, and of the Son, and of the Holy Ghost.

And the Archpriest, laying his hand upon his head, exclaimeth, Axios, *thrice. And the singers sing,* Axios, *thrice. And they enter the altar according to rite.*

THE OFFICE THAT IS USED AT THE LAYING ON OF HANDS OF A PRESBYTER.

After the conclusion of the cherubic hymn, he that is to be appointed presbyter is conducted by an archdeacon, or by one of the other deacons, through

the royal gates unto the holy table before the Archpriest on the right hand side. And the Archpriest signeth him with the hand crosswise, and he is conducted round the throne thrice, as it is written in the diaconal laying on of hands, while all in the altar sing these troparia.

O holy martyrs, who valiantly contended and are crown'd; pray ye the Lord for mercy on our souls. *Once.*

Glory to thee, Christ God, apostles' boast and martyrs' joy, whose preaching was the consubstantial Trinity. *Once.*

Then, Rejoice, O Esaias, the virgin is with child, and bringeth forth a son, Emmanuel, God and man: the orient is his name, whom magnifying, we call the virgin blessed. *Once.*

And he bendeth both knees, and placeth his palms crosswise on the holy table, and layeth his forehead between his hands on the holy table. The Archpriest placeth the end of the omophorion on the head of him that is receiving the laying on of hands, and blesseth him upon the head thrice. And the leading priest having said, Let us attend, *the Archpriest, holding his hand upon his head, readeth aloud in the hearing of all them that stand in the altar,*

The divine grace, which always remedieth that which is feeble, and supplieth that which is lacking, layeth hands upon, *name*, the most pious deacon, to be presbyter: let us therefore pray for him, that the grace of the all-holy Spirit may come upon him.

And the priests within sing, Lord, have mercy, *thrice from the right hand side. Then again thrice from the left hand side. Then in like manner also the singers without in the right and left choirs*, Kyrie eleison, *antiphonally thrice slowly, while the Archpriest readeth the prayer. The Archpriest again blesseth him thrice, having his hand lying upon the head of him that is receiving the laying on of hands. And the protodeacon saith*, Let us pray to the Lord, *in a low voice.*

The Archpriest saith the prayer secretly.

O GOD, unbeginning and unending, who art older than every created thing, who honourest with the title of presbyter them who are made worthy in this degree to minister sacredly the word of thy truth; do thou thyself, O Master of all, vouchsafe that this man, whom thou art well-pleased to lay hands upon by me, may receive, in a blameless conversation and in unswerving faith, this great grace of thy holy Spirit, and declare him thy perfect servant, acceptable unto thee in all things, and worthily exercising this great priestly honour vouchsafed unto him by thy foreknowing power.

Exclamation.

For thine is the might, and thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

And the priest readeth that which is of peace in a low voice.

In peace let us pray to the Lord. *They answer to each petition*, Lord, have mercy, *once.* For the peace that is from above . . . . For the peace of the whole world . . . . For our archpriest, *name*, for his priesthood, assistance, continuance, peace, health, salvation, and for the work of his hands, let us pray to the Lord. For the servant of God, *name*, now receiving the laying on of hands for presbyter, and for his salvation, let us pray to the Lord. That the man-loving God may bestow on him a spotless and blameless priesthood, let us pray to the Lord. For our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia, and for all HIS palace and army, let us pray to the Lord. For this city . . . . For our deliverance . . . . Help us, save us . . . . Commemorating our most holy, most pure . . . . *They answer*, To thee, O Lord.

The Archpriest, having his hand lying on the head of him that is receiving the laying on of hands, prayeth thus,

O GOD, mighty in power, and unsearchable in understanding, wonderful in counsels above the sons of men; do thou thyself, O Lord, fill with the gift of thy holy Spirit this man, whom thou art well-pleased should attain unto the presbyterial degree, that he may be

worthy to stand blamelessly at thine altar, to declare the gospel of thy kingdom, to minister sacredly the word of thy truth, to offer unto thee gifts and spiritual sacrifices, and to renew thy people by the laver of regeneration, that he, meeting thee at the second coming of the great God and our Saviour, Jesus Christ, thine only-begotten Son, may receive the reward of a good stewardship of his order, in the plentitude of thy grace.

Exclamation.

For blessed and glorified is thine all-revered and majestic name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Then they raise him up, and bring the epitrachelion, and taking the orarion from him that hath received the laying on of hands, the Archpriest giveth him the epitrachelion, having blessed it, and he that hath received the laying on of hands kisseth the epitrachelion, and the Archpriest's hand. And the Archpriest layeth it upon his neck, saying with a loud voice, Axios. *And they sing in the altar thrice,* Axios. *And the singers without sing the same in both choirs. In like manner he giveth him also the girdle, and he kisseth it, and the Archpriest's hand, and girdeth himself. And the Archpriest saith,* Axios. *And they sing in the altar and without in like manner. And they do the same with the phelonion, and with the sloujébnik. And the Archpriest saith with each,* Axios. *And they*

sing according to custom. And, having kissed the omophorion and the Archpriest's hand, he that hath received the laying on of hands as priest goeth out and kisseth the archimandrites, and all the co-ministrants on the shoulder, and standeth with the priests.

THE ORDER OF THE OFFICE FOR THE MAKING OF A PROTOPRESBYTER.

He that is to be appointed protopresbyter is conducted by a protodeacon, or by two deacons, to the right reverend Archpriest in the middle of the church, where the Archpriest standeth at the time of the introit with the gospel. And he inclineth himself to his girdle before the Archpriest thrice, and boweth his head. And the Archpriest, sitting, signeth him with the hand on his head crosswise thrice. And, rising, he layeth his hand upon his head. And the protodeacon having said, Let us pray to the Lord,

the Archpriest saith this prayer.

MASTER, Lord Jesus Christ, our God, who hast bestowed priesthood on our race, and hast endued us with the grace of this gift and honour, and hast appointed us who are sufficiently pious to rule the priestly order, and the other subordinate ministers of thy mysteries; do thou thyself endue our brother, *name*, with thy grace, and adorn him with virtue to stand at the head of the presbyters of thy

people, and make him worthy to be a good example to them that are with him; and be thou pleased that he may finish his life in piety and virtue unto a good old age; and, as the good God, have mercy upon us all. For thou art the giver of wisdom, and all creation singeth thee to ages of ages.

Then the Archpriest signeth his head crosswise, saying, Blessed be the Lord, lo, the servant of God, *name,* becometh protopresbyter of the most holy church of God, *name,* in the name of the Father, and of the Son, and of the Holy Ghost.

And the Archpriest, laying his hand upon his head, exclaimeth, Axios, *iii. And the singers sing,* Axios, *thrice. Then they range the protopresbyter with the other clergy according to rite, and they go into the altar through the royal doors, and they act with the ministers according to rite.*

THE OFFICE THAT IS USED AT THE APPOINTMENT OF AN ABBOT.

He that is to be appointed abbot is conducted by a protodeacon, or by two deacons, to the Archpriest in the middle of the church, where the Archpriest standeth at the time of the introit with the gospel, if the Archpriest himself be celebrating the liturgy. But if not, they bring to the Archpriest the epitrachelion, the maniples, and the omophorion, and he vesteth himself, standing in his place. And he that

is to be appointed abbot is conducted to his place, and inclineth himself to his girdle before the Archpriest thrice, and boweth his head. And the Archpriest, sitting, signeth him with the hand upon his head thrice. And, rising, he layeth his hand upon his head, and the protodeacon having said, Let us pray to the Lord,

the Archpriest saith this prayer.

O GOD, who ever makest provision for the salvation of men, and gatherest together in one this thy rational flock; do thou, O Master of all things, in thy measureless love to man, thyself preserve this same blameless, keeping thy commandments continually, so that not one sheep thereof may be lost, and be devoured by the wolf. And declare this thy servant, whom thou art pleased to appoint abbot over it, worthy of thy grace, and adorn him with all virtues, that he, by his works, may be a good example to them that are under him, that they, being emulators of his blameless conversation, may stand with him uncondemned before thy fearful judgment-seat.

Exclamation. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. *Singers.* Amen.

Archpriest. Peace to all.

Singers. And to thy spirit. *Protodeacon.* Bow your heads to the Lord. *Singers.* To thee, O Lord.

The Archpriest prayeth secretly.

INCLINE thine ear, O Lord, and hearken unto our prayer, and declare this thy servant to be abbot of this honourable habitation, a faithful and wise administrator over the rational flock committed to him by thy grace, he doing thy will in all things, and becoming worthy of thy heavenly kingdom.

Exclamation.

Through the grace, and compassions, and love to man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-creating Spirit, now and ever, and to ages of ages. Amen.

And the protodeacon saith with a loud voice, Bid, master.

And the Archpriest saith with a loud voice,

The grace of the all-holy Spirit, through our mediocrity, appointeth thee abbot of the honourable habitation of our Lord, God, and Saviour, Jesus Christ, *name, whatever title of him the temple may be, or,* of our most holy God-bearing Lady, *whatever title of her the temple may be, or,* of Saint, *name, to whom may be dedicated the temple.*

Then, laying his hand upon his head, the Archpriest exclaimeth, Axios, *thrice. And the singers sing,* Axios, *thrice.*

After this he that hath been appointed abbot kisseth the Archpriest's omophorion on the right and left shoulder; and, being conducted, he rangeth

himself with the other abbots according to rite; and they go into the altar through the royal doors, and he acteth with the ministers according to rite.

THE OFFICE THAT IS USED AT THE APPOINTMENT OF AN ARCHIMANDRITE.

He that is to be appointed archimandrite is conducted by a protodeacon, or by two deacons, to the Archpriest in the middle of the church where the Archpriest standeth at the time of the introit with the gospel, if the Archpriest himself be celebrating the liturgy. But if not, they bring the epitrachelion, the maniples, and the omophorion to the Archpriest, and he vesteth himself standing in his place. And he that is to be appointed archimandrite is conducted to his place, and he inclineth himself to his girdle thrice before the Archpriest, and boweth his head. And the Archpriest, sitting, signeth him with the hand upon his head thrice. And if he that is to be appointed archimandrite be not an abbot, the Archpriest saith over him the prayers which are said over an abbot. But if he be already an abbot the prayers for an abbot are not said over the archimandrite, and the protodeacon only saith with a loud voice,

Bid, master.

And the Archpriest exclaimeth with a loud voice,

The grace of the all-holy Spirit, through our mediocrity, appointeth thee archimandrite of

people, and make him worthy to be a good example to them that are with him; and be thou pleased that he may finish his life in piety and virtue unto a good old age; and, as the good God, have mercy upon us all. For thou art the giver of wisdom, and all creation singeth thee to ages of ages.

Then the Archpriest signeth his head crosswise, saying, Blessed be the Lord, lo, the servant of God, *name*, becometh protopresbyter of the most holy church of God, *name*, in the name of the Father, and of the Son, and of the Holy Ghost.

And the Archpriest, laying his hand upon his head, exclaimeth, Axios, *iii. And the singers sing,* Axios, *thrice. Then they range the protopresbyter with the other clergy according to rite, and they go into the altar through the royal doors, and they act with the ministers according to rite.*

THE OFFICE THAT IS USED AT THE APPOINTMENT OF AN ABBOT.

He that is to be appointed abbot is conducted by a protodeacon, or by two deacons, to the Archpriest in the middle of the church, where the Archpriest standeth at the time of the introit with the gospel, if the Archpriest himself be celebrating the liturgy. But if not, they bring to the Archpriest the epitrachelion, the maniples, and the omophorion, and he vesteth himself, standing in his place. And he that

is to be appointed abbot is conducted to his place, and inclineth himself to his girdle before the Archpriest thrice, and boweth his head. And the Archpriest, sitting, signeth him with the hand upon his head thrice. And, rising, he layeth his hand upon his head, and the protodeacon having said, Let us pray to the Lord,

the Archpriest saith this prayer.

O GOD, who ever makest provision for the salvation of men, and gatherest together in one this thy rational flock; do thou, O Master of all things, in thy measureless love to man, thyself preserve this same blameless, keeping thy commandments continually, so that not one sheep thereof may be lost, and be devoured by the wolf. And declare this thy servant, whom thou art pleased to appoint abbot over it, worthy of thy grace, and adorn him with all virtues, that he, by his works, may be a good example to them that are under him, that they, being emulators of his blameless conversation, may stand with him uncondemned before thy fearful judgment-seat.

Exclamation. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. *Singers.* Amen.

Archpriest. Peace to all.

Singers. And to thy spirit. *Protodeacon.* Bow your heads to the Lord. *Singers.* To thee, O Lord.

the honourable habitation of our Lord, God, and Saviour, Jesus Christ, *or*, of our most holy God-bearing Lady, *whatever temple of her it may be*, *or*, of Saint, *name*, *to whom may be dedicated the temple.*

Then the Archpriest, laying his hand on the head of him that is appointed, exclaimeth Axios, *thrice.*

And the singers sing, Axios, *thrice.*

And if, by the command of our Most Pious, Autocratic Great Lord, THE EMPEROR ALEXANDER ALEXANDROVITCH of all Russia, and with the blessing of the Most Holy Governing Synod, the mitre be given to the archimandrite, then after the procession from the altar with the gospel at the divine liturgy, the archimandrite is conducted to the Archpriest. And the Archpriest doth not say the prayer, but only blesseth the archimandrite with the hand. And he kisseth the Archpriest's hand, and the mitre; and they place the mitre on the archimandrite. And, being conducted, he rangeth himself with the archimandrites and abbots according to degree, and they go into the altar through the royal doors, and he acteth with the ministers according to rite.





